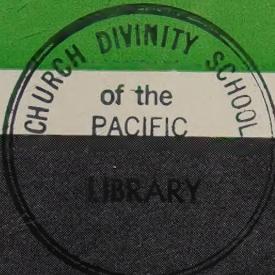


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BACKSTAGE

AT THE AGE of 16, Harry Wayne McMahan was city editor of a weekly newspaper in Texas. Today, he is an executive, in charge of television commercials, for the New York firm of McCann-Erickson, Inc. It is fitting, then, that he authored for *ECnews* the article "... Because of Advertising," appearing in this issue—based on his belief that many of the techniques developed in television commercials can well be translated to both educational and religious films. Back in 1939 Mr. McMahan established his own company in Hollywood to produce audio-visual advertising and sales-training films. His background includes the positions of executive producer and creative director of Five Star Productions before going to New York, during which time he wrote more than 2,000 commercials and produced more than 5,000 films.

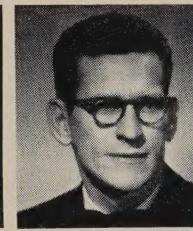
THROUGH THE VISION of one man, the Rev. George Floyd Rogers, a school for underprivileged children known as Grace Mission was begun in Covington, Va., in 1908, when he was rector of Emmanuel Church there. Later, the institution became known as the Industrial



Mr. McMahan



Mr. Rogers



Mr. Powell

School and Farm for Homeless Boys. Now, it is Boys' Home, Inc., and a picture-story entitled "For Boys—A Haven" in this issue shows some of the activities that take up the youths' time at the

Home, which is now seeking additional funds to replace condemned buildings. The Rev. Mr. Rogers became interested in sociology when he

held a pastorate in Hampton, Va.

FOR SOME TIME, Robert L. "Bob" Powell used up much of his leisure hours on a hobby. Now, as Staff Artist for *ECnews*, Bob is putting his hobby to work, and is doing an increasingly better job in the intricate art details necessary in the production of a magazine. Bob came to *ECnews* after majoring in publication art technique at Richmond Professional Institute. Married, and the father of a two-and-one-half-year-old son, Steve, Bob was in the Army Signal Corps for four years during World War II, and was with American Tel. & Tel. before moving into the study of art as a career.

Maurice E. Bennett
PUBLISHER

EDITORIAL, BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

NEW YORK NEWS BUREAU: Gramercy Park Hotel, Lexington at 21st St., New York 10, N. Y.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1835. Entered as second class matter at the U. S. Post Office, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1954 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

Episcopal Churchnews receives the full news and picture service of Religious News Service, United Press Photos.

CABLE ADDRESS: ECNEWS, Richmond, Va.; TELE-

PHONES: Richmond—LD212 and 3-6631; New York, Gra-

mercy, 3-3546; TELETYPE: RH 197.

Titles used in Episcopal Churchnews in connection with Episcopal clergy are those indicated by the individual as his preference or as in general usage in his parish.

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yond and above our human understanding and, like David the Psalmist, have admitted that "I am not high-minded" and have endeavored not "to exercise myself with matters too high for me."

The world itself and all that therein is, is a mystery. We know not whence the wind cometh or whither it goeth. We do not know what energy is, or electricity, or light, or even that thing we call life. Actually, we know only that God moves in a mysterious way His wonders to perform, and I would think that the more we busy ourselves in trying to get a clear vision of these wonders through glass intentionally made dark by God, the less apt are we to appreciate their significance as instruments that God has provided for militant use by us in the advancement of His kingdom.

For my part, I can see no reason for troubling myself as to exactly what form the third Person of the Holy Trinity may assume. My conception of it, for what it may be worth, is that it is God's means of communication with us, inwardly and spiritually, and directly keeping us in touch with Him and strengthening us in doing His will. It matters not to me my inability to see and touch, as long as I can feel. It is sufficient for me to let the glass remain dark and exercise myself not with it, since I have been given the assurance that in God's good time this dimness will be cleared away and I shall see "face to face" what that new vision will reveal.

For me, too, it is not so much the validity of the Blessed Trinity as it is my grateful and unquestioned acknowledgement of its relationship to whatever may be God's plan for me. It is true that being only a layman who has been more concerned with the application of Christianity than with its theory, I may have wandered from the orthodox, yet I have a feeling that I am not alone in the sense of bewilderment the learned in their search for the ultimate sometimes evoke.

JOHN WOOD,
ROCK HILL, S. C.

► 'MORE PROTECTION'

May I express to you my appreciation of your excellent editorial on "Un-comic Non-books"—a good title!

A book like *Seduction of the Innocent* cannot do any good unless it is followed up by such comment as yours. Here is hoping that we will extend a little more protection to children, so many of whom are now getting into real trouble through our fault.

FREDERIC WERTHAM, MD
NEW YORK CITY, N. Y.

(Ed. Note: Dr. Wertham is author of *Seduction of the Innocent*, a book parents with small children should read.)

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Subscription rate: \$4.50 yearly (26 issues—every other week); Single copies 25 cents. Canadian subscriptions, yearly, 50 cents additional and all other foreign subscriptions \$2.25 additional.

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CHILDREN OF KOREA

Can You Ignore Their Plight?

Despite the warm sun of summer, this is a time of suffering for the 2½ million displaced persons who barely managed to survive last winter in Korea. Thousands of women and children are homeless, hungry, inadequately clothed.

Now they face another winter—and the children will suffer most! There are 100,000 little children in Korea whose days and nights will soon again be filled with the discomfort and misery of winter. The summer is only a brief respite; now their lives are in greater danger than ever before! Weak and undernourished, they wander today among the debris of war. Needlessly, tragically, *thousands* of them will perish unless a mighty and inspiring number of Americans come to their aid, *quickly*.

The *Save the Children Federation* sent more than 2,000,000 pounds of clothing alone to the children, and distributed 14,000 blankets in Korea last year. But even this contribution is not nearly enough to save these innocent little victims. There is no situation in the world today comparable to the plight of these little children in Korea!

You can help a child by a contribution now in ANY AMOUNT. *Kindly Americans are their only hope . . .*

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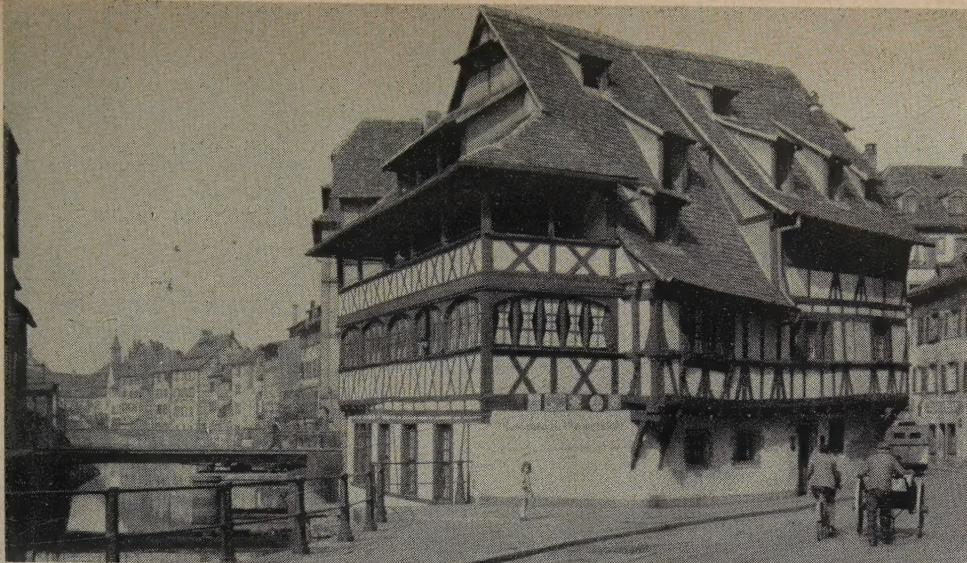
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Wide World

Street scene in old part of Strasbourg, showing the Inn, founded in 1572.

EUROPEAN DIARY

by J. V. Langmead Casserley

STRESA, ITALY—I am falling behind with my diary. Here I am in Italy and I have not yet recorded what is for me one of the most interesting features of village life in Alsace—the sharing of the churches by Protestants and Roman Catholics.

Traditionally, rather more than half of the population is Lutheran. Strasbourg was one of the great Reformation centers. Calvin resided there during the years of his exile from Geneva and had considerable influence on Alsatian protestantism. Although it still calls itself Lutheran, it is perhaps in many respects one of the most un-Lutheran of the Lutheran Churches. Thus its practice tends to be unliturgical and its people are not, to say the least, given to overstressing the value of the sacraments.

Some of the younger ministers are greatly concerned about this falling away from strictly Lutheran standards. I know one who has a liturgical Eucharist every morning, but he would be the first to confess that his people do not really appreciate or value it. Alsatian Protestants, like so many Protestants elsewhere, are too afraid of doing anything that may seem to resemble Roman Catholicism. I remember a distinguished Protestant theologian remarking to me some years ago, "Anti-Catholicism has been the curse of Protestantism from the beginning." He meant that Protestants are too often tempted to spend their time and energy repudiating and contesting the beliefs of other Christians to have any deep positive faith of their own.

Properly speaking a "Protestant" means a man who protests that he is saved by faith in Jesus Christ alone, and not by his own morality or good works. (A "reformed" Christian, on the other hand, means one who accepts the Calvinistic reform of Church Order, so that in the strictest sense of the word Protestant (Lutheran) Christians are not "reformed" and the "reformed" (Calvinistic) Christians are not protestants.) But in practice the word "protestant" means

ing they are stronger than the Lutheran Church.

Catholicism was reintroduced into Alsace during the so-called "Counter-Reformation," a time when Rome reclaimed much of which the Reformation had robbed her. At first the Protestants retained exclusive use of the old parish churches, but Louis XIV declared that where there were seven or more Roman Catholic families in a village they had a right to the use of their parish church. As a result the village churches were used jointly by both Catholics and Protestants, and so it has been continued to this day.

In the towns and very large villages, the Catholics have built themselves separate churches, but in most parishes there is only one church building used by the two different communions at different times. The Catholics usually have their altar in the sanctuary; the Protestants have either some kind of "nave altar" or what looks like a side chapel in one of the aisles. The pulpit also is a Protestant responsibility.

Does the arrangement work well? Reasonably so, it would appear. The people are used to it and have never known anything else. Good relations between Alsatian Catholics and Protestants are obstructed by political rather than by theological and religious considerations. Broadly speaking—and of course, there are many exceptions—the Lutheran Alsatians, who conduct their worship in German, tend to be, if not politically pro-German (although sometimes that too) at least Germanic in their cultural sympathies, whereas the Catholic Alsatians are more French in their outlook.

It is always regrettable when political and social dividing lines overlap with and obscure religious and ecclesiastical frontiers in this way, but so it has come about in Alsace and in several other parts of Europe.

Alsace has also the distinction of being the only part of France where the churches are still—in the European, not the British sense of the word—"estab-

any Christian who is not a Roman Catholic.

Indeed, in many places he need not be too much of a Christian. Often the word is a political and social rather than a religious term, and a man is called a protestant on account of what he is not rather than because of anything that he positively is. Bernard Shaw once declared himself a "protestant but not Christian," a state by no means uncommon in Northern Ireland, and elsewhere. Thus in Alsace I was told that less than 20 per cent of the local "Protestants" attend the Lutheran Sunday Services or any others.

With the Catholic minority it is quite otherwise. They are still a minority—although in a fair way to becoming a majority, because their birth rate is so much higher—but all their members attend church regularly so that spiritually speak-

(CONTINUED ON NEXT PAGE)

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struggle for survival under
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Religion Behind the Iron Curtain

By George N. Shuster

This important book clearly and factually records the fate of that vast number of Catholic, Protestant and Jewish people living under Communist domination.

Dr. George N. Shuster, well known as the president of Hunter College, New York, worked with the military government in Europe and is now active in the work of UNESCO. He has used his own great personal knowledge of Eastern Europe, eyewitness reports of refugees, and official documents to give the most complete, factual account available.

Here is the true picture. It is a frightening picture but it is one which concerns everyone interested in the freedom of religion and the future of mankind. *Religion Behind the Iron Curtain* is required reading for an understanding of this grave situation.

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lished." In the rest of France the triumph of the idea of the "lay state," and of the aggressive secularism of the so many French political parties, has severed all ties between Church and State and embittered relations between them—although these have improved somewhat since the war.

But, in Alsace, France has fought shy of arousing opposition by abolishing the German system which has been so long established there and to which the people are accustomed. In consequence both Catholic parish priests and Lutheran ministers are paid by the French government, which also maintains the church fabrics. It cannot be said that this financial provision is outstandingly generous—a minister receives about two thirds of the salary of a state school teacher—but it suffices for a modest lower middle class style of living.

The English system—in which Establishment does not mean that the state pays the clergy—is, of course, very different from this, but both alike have one grave disadvantage. In England the clergy are paid out of inherited endowments; in Alsace by the state, and in both places the laity have a diminished sense of their responsibility for the maintenance of the ministry and of the work of the Church. In America our system has doubtless many defects, but at least the lay people know what their obligations are, and to some extent they fulfill them.

CHRISTIAN INTERPRETATION

... will be resumed in this space in our issue dated September 22. Editor Casserley is currently traveling abroad. After having spent about a week in England, Dr. Casserley's itinerary called for visits to several cities in Switzerland, Italy and France.

Geneva

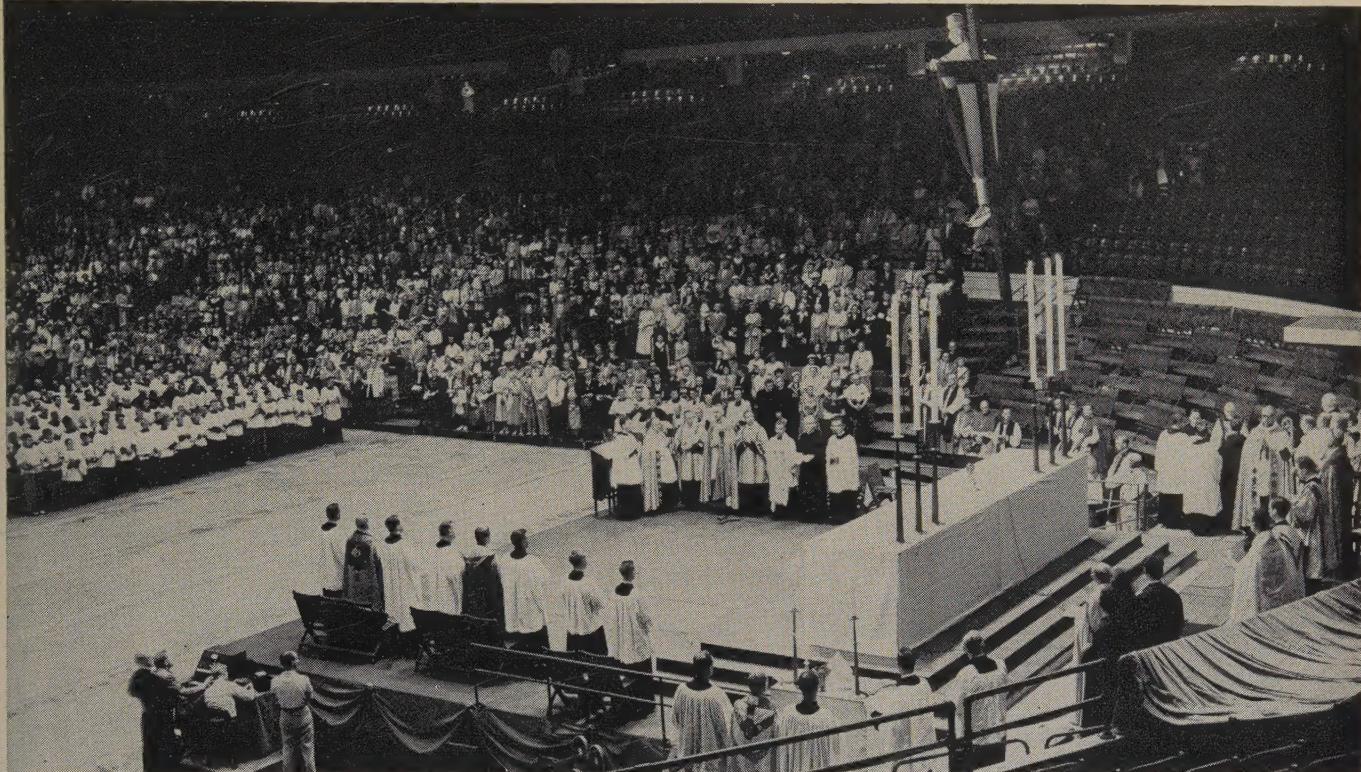
Geneva, on Lac Léman, is surely one of the most beautiful cities in the world. In the Rue de Monthoux, hardly a stonethrow from the lakeside, I made the acquaintance of the Rev. John O'Hara, rector of St. Paul's, Cleveland, Ohio, when at home, and for a few brief months acting rector of the American Church in Geneva.

We discussed, among other things, a problem with which I will deal later in this series, when I have collected the views of more of the people concerned: whether it is really desirable or necessary to maintain both American and English chaplaincies in the great cities of Europe side by side under different authorities. Surely if we are all one Anglican communion such a duplication of effort is wasteful. But there are things to be said on the other side, and we will go farther into the question another time.

On Sunday, July 11th, I had the privilege of preaching in the American Church. The congregation was excellent. There is a large community of American residents in Geneva and, naturally at this time of the year, a considerable number of tourists journeying from one great European city to another. To judge by the enormous number of them who hurry there every summer, Americans must love Europe. And so the American Church in Geneva was quite comfortably full on this sunny summer Sunday morning.

I was told, by the way, that the organist has faithfully served the American Church in Geneva for twenty-five years, but has never learned to speak English, possibly because the rectors have all spoken such excellent French?!

THE CHURCH ACROSS THE NATION



Chicago Tribune Photos

With pomp and dignity, the Catholic Congress opens in Chicago Stadium ceremony.

Unity in Faith, Order, Worship Stressed at Catholic Congress

The first international Catholic Congress to be held in America by Episcopalians convened from Aug. 1-3 in the spacious Chicago Stadium.

Before a great suspended black crucifix bearing the scarlet-robed figure of Christ the King, more than 5,000 Anglican Catholics, Old Catholics, Orthodox and other Catholic worshippers gathered at the impressive opening service of Solemn Evensong.

A far smaller number returned on the second day to hear a series of noteworthy addresses on the Congress theme: "The Meaning of Reunion."

The final service was a magnificently conducted Solemn Pontifical High Mass, which was held, in the words of host Bishop Gerald Francis Burrill, with "every adornment and ceremony appropriate to the worship of God."

Sponsored by the American Church Union, Catholic-minded Episcopalians, the Congress proved its point in one respect without a doubt.

It gave visible expression to the fellowship existing between the Anglican Communion and brethren in other parts of the One, Holy, Catholic, and Apostolic Church of Christ.

In the opening procession were 50

bishops, archbishops, and other high dignitaries from churches on five continents; including white-bearded, stately Archbishop Athenagoras of the Greek Orthodox Archdiocese of West and Central Europe, who is one of the presidents of the World Council of Churches.

Some 250 acolytes, choir members, and clergymen were vested and marched in the colorful procession.

Bringing up the rear of the procession was Bishop Burrill who, as Chicago diocesan, presided at the service. He ascended a large throne set back of a detached altar with six tall white candles, directly beneath the suspended crucifix.

In the sanctuary, besides the Bishop of Chicago, were the lectors, assistants, and the officiant, Bishop Donald H. V. Hallock.

The Rt. Rev. Joseph Harte, Suffragan Bishop of Dallas, read the

first lesson; Bishop Charles F. Boyn顿, Suffragan of New York, read the second lesson.

Heritage Emphasized

In his welcoming address, Bishop Burrill made clear that "what we do here must be more than a grinding of our own ecclesiastical axes."

"What we have," he emphasized, "has been given us by Jesus Christ. What we have done to preserve this heritage we have done by the power of the Holy Ghost . . . We are charged with giving this heritage and with teaching truths that are not our own."

In appreciation of his efforts for the Congress, ACU gave the Bishop a fine Japanese-made cope and mitre.

Greetings were brought from the Polish National Catholic Church by the Most Rev. Leon Grochowski, prime bishop, whose headquarters are in Chicago.

Following the keynote address by the Rev. Harold Riley, general secretary of the English Church Union, closing prayers and blessings were given by Archbishop Andreas Rinkel of Utrecht, primate of the Old Catholic Church in the Netherlands.

Keynoter Stresses Points

Fr. Riley, stressing essentials of Christian unity, touched three major points given priority by Catholics: Faith, Order, and Worship.

"Our first pre-requisite for reunion," he said, "is the acceptance of the Catholic faith. That of course means the acceptance of the authority of the Holy Scriptures, and of the Scriptures as interpreted and summarized in the Creeds and by the

General Councils of the Church."

Regarding Order, he asserted that "just as the teaching of the Catholic Church is a sharing in the teaching office of Christ himself, so is the ministry of the Catholic Church a sharing in his own ministerial and priestly work . . .

"Authority came in time, under the guidance of the Holy Spirit, to be delegated to bishops, priests and deacons . . . We cannot regard any other ministry, deriving its authority from another source, as its equivalent."

Meaning of Reunion

Touching the third point—Worship—Fr. Riley posed a question: What is the meaning of reunion?

"It will mean most," he said, "when those who are now separated can gather together at one altar, offering Christ to the Father, and themselves as members of one Body in Him; and together feed on the Bread of Life, the humanity in which He sacrificed Himself for us."

"That is the end of all our striving . . .

"If these things are so," he concluded, "the way back to unity is likely to be a long and hard one. Nevertheless, I do not believe that there is any other way."

Congress Explained

The next day, another speaker, the Rev. Walter C. Klein of Seabury-Western Seminary, had an explanation for the Church.

"The Congress," he declared, "is in no wise a protest, a counter-measure, or an attempt at obstruction. We are not challenging anybody . . . condemning anybody . . . opposing anybody. Truth is a positive thing, and

it is most positive when it is most Catholic."

Other Congress speakers included: Archbishop Rinkel, on "Reunion and the Old Catholic Churches."

The Rev. William H. Dunphy of Ridley Park, Pa. ("Protestants are beginning to feel the need of the fullness of Catholic Faith and Order . . . The true Catholic Reformation lies ahead of us, not behind us.")

The Rev. Eugene Fairweather of Toronto ("The sacraments occupy the primary place among the means of unity, because in them the very life of Christ is mysteriously communicated to the members of His body").

Close Fellowship

The Rt. Rev. and Rt. Hon. J. C. W. Wand, Bishop of London ("The Anglican Church ought to be able to help bring the various churches together because in virtue of its history it has a close fellowship with most of the ancient churches and at the same time, owing to its modern views . . . it has very close contact with the churches of the Reformation").

Among Holy Communion observances held in Chicago churches during the Congress was the first in America using the newly-revised Japanese Prayer Book (at Church of the Ascension). Celebrant was the Rt. Rev. Paul Uyeda, Bishop of Hokkaido, assisted by the Rt. Rev. Kenneth Viall, Suffragan of Tokyo, and by two Japanese priests.

At the closing service of the Congress, Rt. Rev. James Pernette De-Wolfe, Bishop of Long Island, was celebrant.



The Bishop of Chicago, in procession, at opening service.



Archbishop Athenagoras . . . among visitors.

Chicago Tribune Photos



Left to right: The Rt. Rev. Ian Sherrill, Bishop of North Queensland, Australia; the Rt. Rev. J. Cecil Cooper, Bishop of Korea and former prisoner of Communists; the Rev. J. M. Gerritsen, Hilversum Convent Group of the Dutch Reformed Church, Holland; the

Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill; the Rt. Rev. Roderic N. Coote, Bishop of Gambia and Rio Pongas, West Africa; the Rt. Rev. Cecil Muscamp, Bishop of Kalgoorlie, Australia.

Congress at Minneapolis Hears Religious Isolationism Scored

Now, as never before in history, the Episcopal Church must join hands with other Churches in facing the problems that beset the world.

Isolationism, fast becoming outmoded as an instrument of political policy, is falling by the wayside religiously as well. The philosophy of the "ivory tower" has no place in a Church that would be a dynamic agency for good in contemporary society.

So thinks Presiding Bishop Henry Knox Sherrill and so he has said on many occasions.

The latest was at the opening meeting of the Anglican Congress in Minneapolis' municipal auditorium.

Sharing the rostrum with the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, he spoke to delegates who had come literally "from the uttermost parts of the earth" as "a living witness to the remarkable growth and vitality of the Anglican Communion."

That "growth and vitality" was pictured by the American prelate as the outgrowth of several periods of trial and error through which the Church has passed in history, until

it has emerged today on the brink of a "time of urgency, which demands the utmost realism."

In such a time, he pointed out, the "luxury" of living in "an ecclesiastical ivory tower" cannot be afforded.

Although admitting that "we live in a world of the hydrogen, and perhaps, a cobalt bomb," the Presiding Bishop did not see the end of the world as "so tragic," for, he explained, "Christians have always known that we are so sojourners and pilgrims." The real tragedy he saw as the "human sin, hatred and lust for power, which cause a divided world and the misuse of what could prove to be one of the greatest of God's gifts to mankind."

"Not since the Roman Empire," declared the man who is one of America's outstanding religious leaders, "has there been an organized world force devoted to the destruction of all that is most precious to us in life and in death" and which "will not be overcome by a half-hearted, marginal faith."

Commenting that many delegates would be going from Minneapolis to Evanston for the Second Assembly of

the World Council of Churches, the ecumenically-minded churchman, former president of the National Council of Churches, entered a strong plea for inter-Church cooperation.

"Take out of the world every communion but the Anglican," he said, "and we should be in a parlous state. . . . Nothing could be so un-Christian and so unwise as to wrap our talent in a napkin and bury it in the earth in the name of preservation."

"We must," he continued, "have a view of the wholeness of the Christian Church. Anglicanism is not an end in itself, the Church even is not an end in Herself. The glory of God in the face of Jesus Christ is, of course, the eternal as well as the present objective. We shall serve the will of God as present Anglicans, only as in all our discussions and actions, we keep this potent fact before us."

"Many times in the past," the bishop concluded, "the Spirit of God has moved with power upon groups of Christian men and women seeking to know and to follow the Will of God. This is our Hope and Prayer for this Anglican Congress, that here a spiritual fire may be enkindled, an heavenly vision seen, a divine purpose revealed, which will move all our people in a tragic and momentous hour to hear and to respond to the Call of God."

'Day of Witness' in N. Y.

In a striking prelude to the Anglican Congress, 10 Episcopal Churches in New York, Philadelphia and Boston were represented, in a day-long, outdoor series of observances in downtown Manhattan, attended by 1,500 Episcopalian, 90 per cent of whom were teen-agers and young parents.

Arranged by the New York Urban Priests Group, an organization working in parishes made up of members of many national and racial origins, the Day of Witness included a street procession, Field Mass, carnival, swimming and street dancing. Its slogan, written in English, Spanish and Chinese on numerous banners, was "One Family in Christ."

Visiting dignitaries in the U. S. for the Minneapolis deliberations and local bishops and clergy marched

air amphitheater on Franklin D. Roosevelt Drive at Corlear's Hook Park on the banks of the East River.

A massive white cross was a feature of the parade and was later erected against a background of greenery in the amphitheater.

ILAFO Meets in Racine, Discusses Unity, Sets Aims

With eyes on the Second Assembly of the World Council of Churches at Evanston, where some of them were due to enter discussions on Christian unity two weeks later, 30 persons interested in unity and the world-wide liturgical revival met at the DeKoven Foundation, Racine, Wis., late in July.

They were participants in the 1954 meeting of the International League for Apostolic Faith and Order, a 2-year-old carefully nurtured organiza-

the group elected the Rt. Rev. William H. Brady, Bishop Coadjutor of Fond du Lac, as vice-president.

The office of president, vacant since the death in June of the Rt. Rev. Kenneth Kirk, Bishop of Oxford, was left unfilled.

Meeting with a general theme similar to that of the Evanston Assembly—"Christ the Hope of the World; In Relation to the Nature of His Body, the Church"—the group heard three distinguished papers, delivered by an Englishman, the Rev. Michael Bruce, ILAFO general secretary, and two Canadians, the Rev. Eugene Fairweather of Toronto and Father MacCausland, SSJE.

Present were representatives of church groups from 11 countries, including a delegation from several Orthodox bodies both abroad and in the United States.

Plans were discussed for holding an ILAFO-sponsored student conference in England next summer.

Protest Houston Change

At a recent meeting in Alexandria, the Standing Committee of the Diocese of Virginia officially protested Presiding Bishop Sherrill's action concerning the next Church Triennial.

The following statement was unanimously adopted and ordered sent to all bishops of the Church and presidents of diocesan standing committees:

"The Standing Committee of the Diocese of Virginia is deeply concerned at the decision to remove the General Convention of 1955 from Houston, Tex. Such a retreat seems to us to subject the mind of the Church to secular considerations at the very time the country needs the clear witness of a Church united in the spirit and redeeming love of her Lord to help resolve its problems.

"Therefore, we desire to go on record in protest against this decision and the seemingly unrepresentative way in which it was reached.

"Moreover, we affirm our conviction that the Diocese of Texas could and would entertain the General Convention in such a way as to meet every reasonable demand of Christian hospitality and fellowship."

The statement was endorsed by the Rt. Rev. Frederick D. Goodwin, bishop, and the Rt. Rev. Robert F. Gibson, Jr., bishop-coadjutor, of Virginia, and was signed by the Rev. Churchill Gibson, president of the committee, and the Rev. H. A. Donovan, secretary.



N. Y. children show Anglican diversity in Day of Witness parade

with members of the laity representing different provinces of the Anglican Communion, including Africa, China, Japan, the Philippines, the British West Indies, India, South America, the British Isles and Europe.

Children taking part were dressed in Chinese, Dutch, Japanese, Spanish and Scottish costumes.

Twenty members of the Chinese Public School Band of New York, dressed in black and red uniforms with white plumed caps, and the Henry Lincoln Johnson Lodge Band in gray uniforms led the procession, which left St. Christopher's Chapel of Trinity Parish and proceeded past St. Augustine's Chapel to the open-

tion admittedly still feeling its way around.

But its Central Committee, taking advantage of the occasion, felt secure enough to articulate ILAFO's two principal aims.

The duofold aims are:

1. to promote understanding between Catholic-minded and Christians of various communions for their mutual encouragement and support in maintaining or recovering Apostolic Faith and Order;

2. to enable such Christians to bear united witness in ecumenical gatherings in order to work for the unity of all Christians according to Apostolic Faith and Order.

During the 5-day ILAFO meeting,

DIOCESAN

California Parish Gets A 'Touch of the Circus'

In Woodland, Calif., everybody's talking about the calliope club.

When a group of church members bought an old-fashioned circus calliope, not even the summer heat could squelch the curiosity this purchase aroused.

The whistle-organ was obtained by some laymen at St. Luke's Church, who formed a calliope club and elected their rector, the Rev. Charles Williams, as its first president.

Two of the men located the calliope at the MGM studios in Hollywood where it had been used by the Al G. Barnes circus. They are Leonard Payne, local Chamber of Commerce manager, and a vestryman at St. Luke's, and Stuart Waite, manager of the Yolo County Fair and a St. Luke's parishioner.

They're shown in the picture (left to right respectively) registering different reactions to the music Fr. Williams is producing.

The local fair has built a float for the instrument and plans to use it in parades, while interest in the calliope club has spread from the parish into the community.

Way to 'Beat Heat'

Stimulating lectures in an air-conditioned hall seemed to be the answer to summer lethargy, enterprising members of a Richmond, Va., church found out, as they sponsored a series of talks aimed at beating-the-heat and keeping the mind alert in sweltering weather.

The program this summer was a success. Overflow crowds gathered in the local Esso Standard Auditorium to sit in comfort as experts on specified subjects spoke under the auspices of Richmond's All Saints' Church. Among speakers: Dr. Charles W. Lowry, former Chevy Chase, Md., rector and now a champion of the battle against Communism; Representative Walter H. Judd, Republican of Minnesota, and the Rev. Albert T. Mollegen, professor of Christian Ethics at Virginia Theological Seminary.

Summing up—Declared Dr. Lowry: "There is an antibiotic social therapy which can control and finally dispel the massive cancer of Communism, which threatens to overrun the world and to strangle and destroy man. This social antibiotic is Christian democracy, or, (if you prefer) it is democracy based on man



Flanked by critics, Fr. Williams makes a joyful noise unto the Lord

conceived as created in the image of God."

Congressman Judd, one-time medical missionary in China, asserted: "The day will come when we must find a way to free China, or the United States cannot remain free." He voiced strong opposition to acceptance of Red China in the United Nations. Such an acceptance, he said, would mean—"The ball game is over. It would give the Commies all of Asia."

Doctor Mollegen, speaking on "Christian Living in a Secular World," gave post-lecture questioners a slight jolt when he answered the query, "How can we return to the faith of our forefathers?" this way: "God forbid that we should! As theologians, the early Americans were most shallow." Part of his message: "I believe that if we do not accept the rise of Communism as chastening, and if we go into hysterical fear and freeze, then we are doomed." The basic motivation for the Christian in life today? "Gratitude to God for all the blessings of this life," Dr. Mollegen said.

Home for Retired Clergy

Until recently there has been no established home for elderly, retired clergy of the Episcopal Church in this country.

Now, for clergy and their wives "of any denomination," the estate "Drum Moir" in Chestnut Hill, Philadelphia, is filling the void in a modest way.

Because it is a memorial to a prominent Church family and is ad-

ministered by churchmen, it is generally accepted that the home will especially serve a need of the Episcopal Church.

The estate represents the gift of three daughters of the late Samuel F. Houston as a memorial to him; to their grandfather, Henry H. Houston, who founded it in the mid-1800's out of vast land holdings in the then rural northwest reaches of the city, and to their brother, Henry Houston, II, who was killed in France in 1918 at the age of 23.

At last count, Drum Moir had ten residents—three couples and four widowers, all Episcopalians but for one couple, who are Lutheran. A non-profit charge, consistent with ability to pay, is asked. As of a month or so ago, two rooms for either single or double occupancy were available.

Bishop Oliver J. Hart, as head of the admissions committee, told *ECnews* that some applications had been rejected and others were being studied. "We feel that we have a liberal admission policy, but we must move slowly because of inexperience, and among other things, the consideration of costs and compatibility," the bishop explained. "Those in reasonably good health are to be preferred, so that they can fully enjoy all the facilities that are available."

Drum Moir offers much in the way of atmosphere. The large residence is encompassed by seven acres of shaded lawn, gardens and greenhouses.

Samuel Houston, though, did much more than preserve natural beauty. As a churchman, he gave the Cathe-

dal Chapel to the Pennsylvania diocese, and served as its canon and lay reader. He served on the National Council, the Standing Committee of the diocese, and was rector's warden and church school superintendent at St. Martin-in-the-Fields, Chestnut Hill.

Generous in many civic causes, he was especially so to the University of Pennsylvania, for which his father built Houston Hall, the first student union building in the world.

His daughters, Mrs. Henry P. Brown, Jr., Mrs. Robert R. Meigs and Mrs. Lawrence M. C. Smith, are

D. R. DAVIES

Theology and Christian Witness

A FEW weeks ago a U. S. destroyer harboured for a few days in my town, Hastings, and so the Britons of the community were treated to the pleasant spectacle of American sailors enjoying themselves with the amenities of the town. It served to remind us of the ties that bind us to your government and people. But it was the occasion also of a happy personal meeting.

I had the good fortune of falling in with a company of four of the crew in a local cafe. I always make a point of getting into conversation with Americans when I meet them. They are much less inhibited than British people, as a rule. It is very rarely that you will get an Englishman, *in company*, to talk of religion or matters of deep personal moment. But Americans, in my experience at any rate, do not show the same reluctance. Soon my four companions, one of them particularly, were firing questions to me about religion.

In any company of men, you come against a leader. In this case, the leader was also a non-commissioned officer, who was most communicative. It turned out that he was a fundamentalist. He didn't like the new American R. S. V. translation of the Scriptures, because it "tampered with the Word of God." We argued and discussed without, however, changing our ideas. Argument hardly ever does change opinion. But it taught me something very important.

I soon realized that my fundamentalist sailor friend was greatly respected by his fellow-

sailors. As I learned later, he exercised a fine Christian influence upon the crew. Who can measure the value of that among a lot of youths far from their homes facing many temptations? I deplored his fundamentalism, but rejoiced in his fine influence upon his comrades.

I drew a significant conclusion from all this, which I pass on to my American readers. I did not conclude that theological ideas are immaterial, but rather that they are not necessarily a hindrance to the exercise of Christian influence and character. It is, in fact, a startling and revolutionary conclusion.

It challenges, for example, the established attitude that theological differences, even important theological differences, are a ground for continued Church disunity. If the Holy Spirit can operate in and through men and women, in spite of what we deem to be their erroneous theology, we fallible Christians can surely participate together in the fellowship of worship in the Church.

Let us not abate one jot or tittle of our theological contentions, or compromise them. I agree with Forsyth's great utterance, "You cannot compromise theological differences. You can only understand them."

But the differences ought not to make us say: "Because you do not agree with me, you cannot, therefore, worship with me, especially at the Lord's table." It is surely evident that that is a principle to which the Holy Ghost does not subscribe.



donors of the family estate. For its administration as an institution, the Houston Foundation has been incorporated.

Another California Home

Across the country in Los Angeles, initial steps were taken late in June to build a second Church-sponsored home for retired people in Southern California, when a non-profit corporation for this purpose was approved by the Secretary of State.

Sponsors of the project for the home, to be built in the San Diego area, propose to qualify it as an institution of the Diocese of Los Angeles, according to the Rev. Harold B. Robinson, rector of St. Paul's Church, San Diego, who is named first vice-president of the new corporation. The diocese now sponsors a Home for the Aged in Alhambra.

Included on the board of the new corporation are many prominent clergy and lay people of the San Diego area. Listed among its officers and directors, in addition to Fr. Robinson, are the Rev. Canon Frederick J. Stevens, W. G. Daniels, the Rev. T. Raymond Jones, Charles C. Haines, Dr. George W. Fishburn, D. R. Sloan, John L. Bacon, William Hartley, Mrs. Michael Ibs Gonzalez and Mrs. R. M. Rankin.

The group plans to create a modern home for approximately 100 people. An entrance fee will be charged and life tenancy provided. Fr. Robinson said it is not planned to maintain a health clinic or hospital in the home, but maintenance fees will include health insurance. Fr. Robinson is now receiving applications for residence, and inquiries may be directed to him.

Restoration Deadline Set

The work of restoring St. Anne's Church, Middletown, Del., got under way this summer with next May as the target date for completion so that the church can play host to the 1955 diocesan convention.

Recently St. Anne's congregation observed the 249th anniversary of the founding of the parish with services held in the old church, which was closed in 1872 when a new St. Anne's was built. The old building was reopened several years ago for regular summer services and a movement started to restore it to its original Colonial condition.

Most outstanding feature of the restoration has been the preservation of the great palladian window in the east end and rebuilding of the three-tiered pulpit, one of the few of its kind in the area.

Mountain's Name Altered To Honor Denver Layman

A simple bronze plaque that reads "Malcolm Lindsey, 1880-1951, public servant and mountaineer," has been unveiled near the foot of a 14,125 foot Colorado mountain.

The peak, formerly known as Old Baldy, was rechristened Mt. Lindsey in honor of a prominent churchman who was, for fifty years, a lay reader leading in services in many smaller centers of worship throughout the state as well as in his own parish in Denver, and for forty years a teacher in St. Barnabas' Church School, Denver, where the parish house now has a room dedicated to his memory.

Mt. Lindsey, 29th highest in the state and 15 feet higher than famed Pike's Peak, is in the Sangre De Cristo Range, and was a favorite of Mr. Lindsey, who from boyhood was an ardent and active mountaineer, early became a member of the Colorado Mountain Club, and was on its Board of Directors at the time of his death.

Contributing to the Independence Day ceremonies, one group of over 50 people centered about the historical marker which was unveiled by Mrs. Lindsey. The plaque is featured in a newly created roadside park at a point one mile east of Ft. Garland on State Highway 160, a site chosen because it gives a perfect view of Mt. Lindsey.

A second group of 64 men and women who are qualified climbing members of the Colorado Mountain Club some of whom were led up this same mountain by Mr. Lindsey), made the 4,500 foot ascent to the summit of the peak, and participated from there via two-way radio.

The Rev. Alexander M. Lukens, present rector of St. Barnabas', who represented the Bishop and Council, was one of the group who ascended the peak. In a speech made from the summit, he said: "Because it is an enduring monument, Mt. Lindsey is a fitting representation of Malcolm's enduring influence in the lives of those he influenced and of their enduring love for him and all he stood for."

In secular life, Mr. Lindsey was notable, from 1925 until his death, for his superior legal service to the city of Denver, particularly in water law and water questions, which are of such vital importance to the West, and about which he was one of the West's foremost authorities.

An associate of his for 22 years,



Ceremonies honoring Colorado layman near the foot of "Mt. Lindsey"*

now attorney for the Denver Water Board, and representing the Colorado Bar Association and the City and County of Denver at the ceremonies, spoke of the high respect in which Lindsey was held in the profession and added, "the battle of the courtroom never became so vigorous that he failed to be a gentleman."

Bishop Harold L. Bowen, diocesan, commented that "as also through other agencies, Malcolm Lindsey made an outstanding contribution through the Church to the advancement of many good causes."

Because of his learning in the Bible and Church history, as well as his other activities in the Church, the University of the South awarded him the degree of Doctor of Canon Law.

"Everywhere and always throughout the Episcopal Church in Colorado," concluded Bishop Bowen, "he was ready through his quiet ability and wisdom to be of service."

Noted Delegate

Among the most prominent lay delegates to the recent Anglican Congress in Minneapolis was Raymond E. Baldwin, former U. S. Senator and Connecticut's war-time governor.

Judge Baldwin, who resigned from the U. S. Senate in 1949 to become Associate Justice of Connecticut's Supreme Court, first achieved recognition as one of the outstanding trial lawyers in Connecticut during the 1930's.

He became the successful Republican candidate for governor in 1938, was defeated in 1940 but re-elected

in 1942 and '44. After a brief retirement from political life, he went to the Senate in 1946 where he was particularly active in supporting the late Sen. Arthur H. Vandenberg in his efforts to revise U. S. foreign policy.

Judge Baldwin is presently chancellor of the Connecticut diocese and a vestryman of Christ Church, Stratford.

Heartfelt Wishes

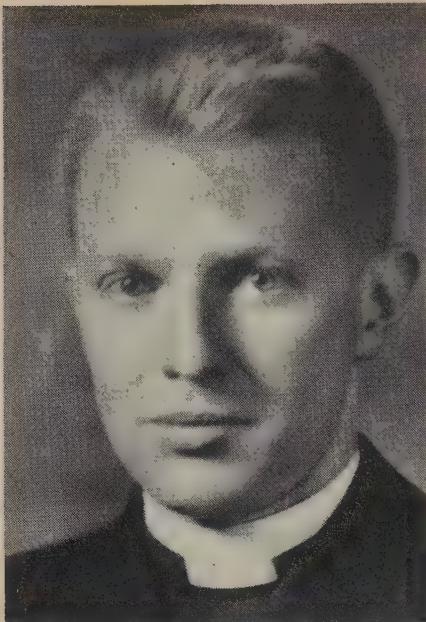
Isaac W. Carpenter, Jr., of Omaha, Neb., has been named by President Eisenhower an Assistant Secretary of State.

Mr. Carpenter, a native of Omaha, is also junior warden of Trinity Cathedral there as well as a trustee of the Bishop Clarkson Memorial Hospital. His industrial experience has included posts with the Carpenter Paper Co., Omaha; Nation Wide Papers, Inc.; Federal Envelope Co.; The Field Ernst Envelope Co.; Omaha National Bank, and Omaha and Council Bluffs St. Railway Co.

Receiving the congratulations of his Bishop, the Rt. Rev. Howard R. Brinker, and fellow-vestrymen, Mr. Carpenter was assured of their "prayers and heartfelt wishes in this greater work for God and his fellowmen."

"We rejoice," they said, "in his continued counsel for the best interests of his home parish despite his added burdens . . ."

* In the picture are shown Mrs. Lindsey and Don Peel, president of the Colorado Mountain Club.



Mr. Bean: to West Point

CLERGY

Richmond Rector Chosen Chaplain at West Point

Cover Story

The United States Military Academy at West Point, N. Y., and the Episcopal Church have had a long history of happy and effective association. All but four of the 21 cadet chaplains who have served the Academy since the first chaplain was appointed in 1813 have been Episcopalians. Four—the Rt. Rev. Arthur B. Kinsolving, II (Ariz.), and the late Rt. Rev. Charles P. McIlvaine (Ohio), the late Rt. Rev. Herbert Shipman (Suffragan, N. Y.), and the late Rt. Rev. John B. Walthour (Atlanta)—have become bishops.

It was Bishop Walthour who edited the "West Point Prayer Book," adopted in 1948, and who revised the "Cadet Prayer," also written by an Episcopal chaplain, the Rev. Clayton E. Wheat.

Latest in the long line of Episcopalians, unbroken since 1896, is the Rev. George M. Bean, 36-year-old native Virginian and rector of Richmond's St. Mark's Church, in the southern city's West End.

His recommendation for the post by the Academy's superintendent, after selection by the chapel board, followed the young clergyman's appearance as a guest preacher at the Point, May 23.

Appointment to the four-year post, with the possibility of renewal, is made by President Eisenhower.

At St. Mark's since 1952, Mr. Bean has been active for several years in

youth and college work. He was chaplain and Assistant Professor of Religion at Lehigh University, Bethlehem, Pa., for six years before coming to Richmond, and was given the school's Robinson award for outstanding service.

On a national and provincial level, he has been vice-president and program chairman of the National Association of College and University Chaplains and chairman of College Work for the Province of Washington.

In the Diocese of Virginia, he has served on the Budget and College Work Committees and as chairman of the Episcopal Service Center, maintained at St. Paul's Church for visiting servicemen and sponsored, on a cooperating basis, by all Episcopal parishes in the city.



Mr. Pulley: from West Point

Married and the father of three children, Mr. Bean is scheduled to begin his duties, Sept. 8. He succeeds another Richmond rector, the Rev. Frank E. Pulley, who served the Academy for seven years after leaving the Church of the Holy Comforter, and who is the author of "West Point Sermons," "Cadet Chapel Sermons," "Soldiers of the Cross" and "Help from the Hills."

In his new post, the Richmond rector will inherit a church larger in size and congregation (seating capacity, 1500, including a 175-voice cadet choir) than many city parishes. Officially in charge of all religious activities, he will officiate at chapel services and act as counselor for cadets, officers and Academy personnel and their families.

Other clergy, not designated as

official cadet chaplains, serve Roman Catholic and Jewish needs. Church attendance is obligatory.

Minneapolis to N. Y.

Heading a list of recent key clergy appointments is the Very Rev. Dr. Frederick M. Morris, dean of St. Mark's Cathedral, Minneapolis—site of the Anglican Congress, who is succeeding the Rev. Dr. Roelif H. Brooks as rector of Fifth Avenue's large (2,132 communicants) and well-known St. Thomas' Church.

In taking charge of the influential New York parish—Protestant neighbor to St. Patrick's Cathedral—Dean Morris is following a man who has served the Manhattan congregation for 28 years and will retire Oct. 1, at the age of 79.

The church, with a weekly attendance of 1,000 worshippers, continues to draw communicants from New Jersey, Westchester and Long Island, largely due to the appeal of Dr. Brooks, who becomes St. Thomas' rector emeritus.

It was towards the end of the elderly clergyman's nearly three decades of service at St. Thomas' that he saw the fulfillment of a long-cherished dream, the remodeling of the church's Choir School.

A native of Los Angeles and son of the late Rev. Lewis G. Morris and graduate of Virginia Theological Seminary, Dr. Brooks' successor has been at the Minneapolis cathedral for the past six years.

He started his ministry as assistant at St. Michael's Mission to the Arapahoe Indians, Ethete, Wyo., and subsequently served churches in



Dean Morris: N. Y. bound

DEATHS



New deacons: their ordination brought St. Andrew's total to nine*

Maryland and Massachusetts. He was summer preacher at St. Paul's Cathedral, Boston, 1944-48, and teacher of homiletics at Episcopal Theological School, 1946-48.

A direct descendant of Lewis Morris, a signer of the Declaration of Independence, he is married and the father of two daughters.

In other appointments:

► The Rev. Ellsworth D. Stone, rector of St. John's, Gibbsboro, N. J., was named assistant youth advisor for the Diocese of New Jersey.

► The Rev. Samuel H. Sayre, rector of St. Barnabas', Los Angeles, and chaplain to Bishop Francis E. Bloy, was named dean of the Pasadena convocation.

► The Rev. Henry P. Krusen, rector of St. George's, Central Falls, R. I., has accepted the post of archdeacon of Western New York. He succeeds the Ven. Samuel N. Baxter, who becomes rector of the Church of the Good Shepherd, Austin, Texas.

► Navy Chaplain Calvin H. Elliott, who served with the First Marine Division during the heavy Korean fighting in 1952 and early 1953, has assumed new responsibilities as head of the Ecclesiastical Relations Branch, Chaplains Division, in the Bureau of Naval Personnel, Washington, D. C.

► The Rev. Arthur H. Richardson, headmaster of Brent School, Baguio, P. I., has resigned to take charge of the Central Station of the Mission of St. Francis of Assisi, Upi, Catabato. He will be succeeded by the Rev. Alfred L. Griffith, rector of St. John's, Kirkland, Wash.

► The Rev. Dr. Henry Shires, rector of Christ Church, Alameda, Calif., and son of Suffragan Bishop Henry H. Shires, has been named Professor of Old Testament at Episcopal Theological School, Cambridge, Mass.

‘Recruiting’ Church

St. Andrew's Church, New Orleans, has the unique distinction of having given nine young men to the ministry in its 51-year history—an average of a new candidate every 5½ years.

Its alumni have included the Bishop of Louisiana, the Rt. Rev. Girault M. Jones, former St. Andrew's rector, and the present rector, the Rev. Robert H. Manning.

The last three of St. Andrew's nine "graduates" were ordained to the diaconate recently in services at New Orleans' Christ Church Cathedral, with Bishop Jones officiating.

The new deacons, all native New Orleanians, are the Rev. Messrs. Joseph N. Cathcart, James E. Marshall and Richard W. Wilson.

Mr. Cathcart, who worked as a bank official and served for three years in the Navy before entering Tulane University, is a former Church School superintendent and lay reader. He prepared privately for Holy Orders.

Mr. Marshall, a recent graduate of Sewanee, is a lifelong member of St. Andrew's and former lay reader.

Mr. Wilson attended the University of the South and GTS, graduating this June.

* (L. to r.) The Rev. Joseph N. Cathcart, deacon; the Rev. Richard W. Wilson, deacon; the Rev. Robert H. Manning, St. Andrew's rector; Bishop Jones; the Rev. Bonnell Spencer, O. H. C., preacher, and the Rev. James E. Marshall, deacon.

► THE RT. REV. KENNETH E. KIRK, 68, Bishop of Oxford, scheduled to be principal speaker at the opening service of the Catholic Congress in Chicago. A professor, author and editor, he was considered one of the "most controversial leaders in the Anglican Church."

► THE REV. WILLIAM BENSON BELLIS, 89, organizer and first chaplain of the Episcopal City and County Mission Society of San Diego, Calif. A native of England, he served churches in Canada before coming to the U. S.

► MRS. FLORENCE BAYARD HILLES, 88, in Philadelphia. An active Church worker and member of the Board of Directors of the Christina Community Center, operated under the direction of Old Swedes Church, Wilmington, Del., she was one of the leaders of the woman's suffrage movement and a daughter of Thomas F. Bayard, Secretary of State under President Cleveland.

► MRS. JULIA LEE STEWART, 81, St. Andrew's, Wilmington, Del., active Church worker, daughter of a clergyman, the late Rev. Charles E. McIlvaine, and granddaughter of two bishops (Lee of Delaware and McIlvaine of Ohio).

► THE RT. REV. DR. HEDLEY WEBSTER, Church of Ireland (Anglican), Bishop of the United Dioceses of Killaloe, Kilfenora, Clonfert and Kilmacduagh from 1945 until his retirement last year.

► IRVING PICHEL, 63, director of the Rev. Dr. James K. Friedrich's "Day of Triumph," and the Louis deRochement motion picture, "Martin Luther," at his home in suburban Los Angeles at the age of 65.

► ARTHUR J. ALLEN, of National Council's Finance Department, at St. Luke's Hospital, New York, July 1. He was a lay missionary in China for 20 years, going to Hankow in December, 1931, and staying until the advent of the Communist regime forced his departure in 1951.

► C. GRANT BOWKER, junior warden, All Saints', Worcester, Mass., July 3, following an automobile accident. He was a member of the Standing Committee of the Diocese of Western Massachusetts, former member of the Diocesan Council and Department of Finance, Convocation Chairman for the Builders for Christ Campaign and active for nearly 40 years in Boy Scout activities.

GFS Convention Delegates Hear All About Life, Love

Delegates attending the Girls' Friendly Society national convention in Northfield, Minn., were told that when you're old enough to ask questions about the facts of life and love, you're ready for straight, honest answers.

Mrs. Evelyn Millis Duvall, an author and authority on young people's problems, said recent research has weeded out the facts from the rumors about these subjects. Here, in part, is what she told her young audience:

Rumors say some people are born popular.

Nonsense, Mrs. Duvall said, we all must learn social skills.

They say everybody in high school dates.

The truth, she said, is that only about a third to a half of all teenagers date regularly.

They say school days are the happiest, most carefree days of all.

They're not. Mrs. Duvall reported that 58 per cent of teen-agers worry about something—untying apron strings, getting dates, what to do on dates, going steady, being in love, getting married before a young man goes into service or what to do about continuing studies.

They say that when you fall in love, it's love at first sight.

First infatuation is seldom a sign of real love, she said. Most people grow in love.

They say there is one man for one woman and when they meet they know it.

The average girl has been in love with five men before she has reached the age of 20, Mrs. Duvall said. "You love many people in many ways all your life."

They say love is all that matters, that marriage problems solve themselves because of it.

Nearly a million persons are divorced each year, Mrs. Duvall said, five times as many as in 1900.

"Marriage is a way of life that is complex, difficult and yet supremely rewarding to those who are willing and able to make it so," she said.

"The answers to life's biggest questions depend upon what kind of person you are . . .

"The child of God has a reverence for life and for others that reflects in all that she is and does because she believes in life, and has faith in herself and finds many things worth waiting for and growing up to."



Miss Pugh: Society Worker

Mrs. Duvall, who has a Ph.D. degree from the University of Chicago, is the author of *Facts of Life and Love for Teen-agers*, *Building Your Marriage*, *Family Living*, *Keeping Up With Teen-agers*, *Leading Parents Groups and Marriage is What You Make It*, and co-author of *When You Marry*.

Scholarship Winners

Two young women from opposite sides of the earth are in the United States for what promises to be one of the busiest and most exciting years of their lives.

They are Miss Mariko Kobayashi of Kyoto, Japan, and Miss Anwen Pugh of Blaenau-Ffestiniog, Wales, holders of two of the 26 scholarships voted for full-time Church work



Miss Kobayashi: A Teacher

trainees by the National Executive Board of the Woman's Auxiliary at its April meeting.

In cooperation with the Girls' Friendly Society, in which they are both active in their respective countries, they were brought here by the WA to attend the GFS National Assembly at Carleton College, Minn., and to study during the coming year. The Assembly took place the week before the Fourth of July. Afterwards, the girls paused in New York for a look at Church Missions House and the GFS headquarters, before continuing a hectic summer conference itinerary.

Miss Kobayashi, a teacher at St. Michael's School, Kobe, was a delegate to the Anglican Congress from the Japanese Church. Her year, besides the two Minnesota gatherings and the sandwiched-in New York visit, will include a GFS "Holiday House" meeting in Michigan and Christian education studies at St. Margaret's House, Berkeley, Calif.

A graduate of St. Agnes' Junior College, Kyoto, where there has been a Girls' Friendly branch for 35 years, she has a branch at St. Michael's and has translated the GFS handbook into Japanese—the first book printed on a new press by boys at an orphanage at Togakuen in the Diocese of Osaka.

Miss Pugh, a professional GFS Worker in Wales and England, is scheduled to attend "Holiday House" gatherings in several Eastern states and to study at New York's Windham House. She spent three years at the University of Wales and took courses in youth organization and leadership at Swansea College.

GFS work in Japan has been spreading rapidly, Miss Kobayashi reported. While she was at St. Agnes' it had the only GFS branch in the country; now there are five branches in the Kobe and Osaka area alone. The St. Agnes' branch has more than 100 girls.

The program in the British Isles is even more intensive than that in the United States, Miss Pugh revealed. It has government support, and its participants—ranging in age from 7 to 21—number over 25,000, as compared with 15,000 in the U.S.A.

"But the American branches have more international feeling than we have at home," she confided.

The British will attempt to catch up on that score by inviting branches from each of the 37 countries where the GFS is organized to send representatives to a great pageant at Albert Hall, London, in 1955.

THE CHURCH OVERSEAS

New Missionary Training Given 1954 Appointees

A week-long indoctrination conference, attended by nearly 40 missionary appointees and wives, the largest such gathering in recent years, may have set the stage for future training of Episcopalian overseas missionaries.

The conference, reaching its climax in a service of commissioning by the Presiding Bishop, was held at Seabury House, Greenwich, Conn.

In the past, briefing sessions for outgoing missionaries have been much shorter. The longer meeting grew out of study by a special committee, appointed last year in answer to the Overseas Department's long-standing needs to re-examine the question of specialized training for the Church's missionaries.

Under chairmanship of Dean Lawrence Rose of General Theological Seminary, the committee is working toward providing, for the first time, a total training program for a person's whole period of missionary service. The Rev. Charles H. Long, Jr., newly assigned to Hong Kong, has been serving as secretary of the committee.

The group is not sure that the average seminary graduate is equipped for a missionary task in a culture and language different from his own. Though it presumes that lay appointees have the necessary professional training as doctors, nurses, teachers, it is concerned with means of equipping them to do a more effective job as Christian missionaries.

Language study is provided at Yale University for appointees to Japan, but missionaries to more than a dozen other districts get no specialized training in this country. The only training for most of them is obtained under supervision of bishops or priests during the early part of their missionary work in the field.

Faced with these problems, the committee has been considering five types of training.

► academic—sending people to graduate schools for study in language, culture, history and other subjects, an enlargement of the present Yale program.

► inter-denominational conferences—where experts from different foreign mission boards combine their efforts to give an "ecumenical orientation" to the new missionaries.

► intensive conference of new appointees each year—sending them to

Seabury House for a short session, such as the meeting earlier this summer.

► residence and study center—where training would be for three months to a year, depending on the need and the individual. The committee, now trying to plot out such training, must decide whether such a center is needed and is at all practical; if so, whether it should be at a seminary, a university, an established

on the meaning of missionary vocation.

The clergy missionaries discussed with a former China missionary, the Rev. Gilbert Baker, the theology of missions.

"Missions are not governed by the strategy of producing results," he affirmed, "but by the compulsion to go out and preach the Gospel."

The lay missionaries, guided by Capt. Robert Jones, national director



Alaska-bound appointees after missionary "briefing"*

Church training center such as Parishfield, or somewhere else.

► in-service training—special studies undertaken by missionaries on furlough. At present, this is "hit or miss."

The Seabury House conference, directed by Mr. Long, may have provided some of the answers the committee seeks. A program was arranged to attempt to meet the needs of people going to ten missionary areas in a score of capacities. What did they do?

They learned from the Rev. Claude Pickens of the Overseas Department what to do about passports, baggage, and other practical aspects of getting to their destination.

They held discussions in Bible study groups on St. Paul's great missionary epistle to the Ephesians and

of the Church Army, wrestled with the question of service for the Church over and above their professional job. They tried to see the context out of which Christian witness is possible for the laity.

Wives of missionaries were assured by Mrs. John Magee, who served with her late husband in China, that the missionary wife has the opportunity for a "tremendous" vocation, "if she can catch a vision of how to enrich her husband's work." It requires sacrifice and discipline, she said.

* In photo are, first row, the Rev. Thomas G. Cleveland; second row, l. to r., Arlene Chatterton, R.N., Mrs. Cleveland; Irene Burnham, R.N., and the Rev. Alwin Reiners; third row, the Rev. Gordon T. Charlton, Jr., newly appointed assistant secretary in the Overseas Department and recently returned from Fairbanks; Susan C. Lewis, R.N., Mrs. S. Donald Palmer and her doctor-husband, and Capt. George Glander, Church Army candidate.

Summer Doldrums

THREE have been no headlines about it. It has been accomplished without fanfare or publicity. But thousands of our individual parishes' programs have completely collapsed.

The gates of hell have no power to prevail against the Church, but a little heat does fearsome things to the churches—especially the Episcopal churches.

The vacation period arrives in early June, and in rapid succession the Women's Auxiliary recesses for the summer; the Men's Club has its outing and adjourns until September; the Church School has its last regular session of the season; the choir quits rehearsing, and the organist substitutes solos for anthems.

Comes the heat wave

The rector goes on vacation; if the parish he serves is sufficiently affluent, he is gone for almost all, if not all, of the summer; but if his parish be very poor, his vacation is provided for by the expedient of discontinuing services until his return.

Organists, secretaries and finally even sextons leave. But they do so only after the others have departed. Most of the people, including those who by our commonly generous standards must be listed among the more faithful, quietly vanish before the onslaught of the first heat wave, and

are not likely to be seen even on cool Sunday days until the Fall.

There is scriptural warrant for what Americans call a "vacation" and the British a "holiday," for our Lord once commanded thus: "Come ye apart and rest awhile."

Devil likely author

But the summer doldrums regularly experienced by Episcopal churches cannot be blamed on Christ, or the Bible, or even on the evident human need for rest and recreation. The devil is the likelier author of this anti-ecclesiastical part of the Church year.

In the face of the difficulty of maintaining organizations and their meetings during vacation periods, the devil has taught us to alter Christ's words. "Come apart," he advises. Most churches do, without resting.

Few would read them

Christian corporate worship is not an optional matter, but there are those who would argue that it is so regarded, and that in many areas the situation is serious that a better name for the Fifteenth Sunday after Trinity would be "The Second Sunday Since We Had a Congregation."

Similarly, the Fifteenth Sunday af-

The Authority: . . . there may be some readers of *Episcopal Churchnews* who will question the authority upon which our editors rely when they write an editorial such as the one appearing above. That authority is set forth in four places in Holy Scripture, the Book of Common Prayer and the Canons of the Episcopal Church.

**THE FOURTH
COMMANDMENT**

. . . which reads: "Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the

Sabbath of the Lord thy God. In it thou shall do no manner of work; thou; and thy son, and thy daughter, thy man-servant, and the maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the seas and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

**THE WORDS OF
JESUS CHRIST**

. . . which appear in the celebration of the Holy Communion as quoted from the 22nd chapter of the Gospel according to St. Matthew, beginning with

nity might often be more suitably called "The Sunday Next Before Churching." It would take a little space to get the names on most churches' hymn cards, but there is little need to worry. Few people would bother to show up to all them.

We have always admired those sects which stoically ignore the onslaught of summer and keep their Christian worship and education programs going.

Like Christian worship, Christian education is not deferrable until a more convenient and suitable time. It is not an extracurricular activity which we can ignore, we wish. It is not icing on a cake which we need eat. The salvation of the souls of men is the most serious business in life, it must be treated accordingly.

appropriate warning

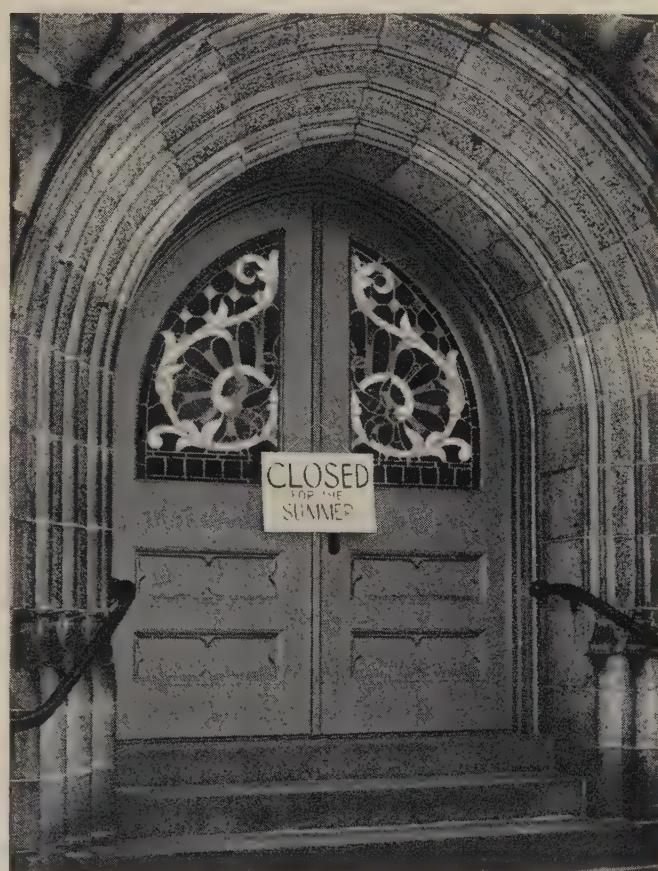
But closing Sunday Schools is like closing churches or omitting services, in that finally it declares that this which we do other seasons is not important enough to justify the effort and consecration its continuation would entail.

A well-worn bit of doggerel, whose author's name is unknown to us, seems an especially appropriate warning to those temporarily vanished Americans—the-to-Spring-Episcopalians:

verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

OFFICE OF INSTRUCTION . . . which is the basis of instruction given for the confirmation and which appears in the Book of Common Prayer on pages 290 and 291. In the second office of instruction this question is asked: "What is my bounden duty as a member of the Church?" And the answer is: "My bounden duty is to follow Christ, to worship God every

I never pass a Christian Church
But I stop and pay a visit
So when, at last, I'm carried in
The Lord won't say, "Who is it?"



Sunday in His Church; and to work and pray and give for the spread of his kingdom."

CANONS OF THE CHURCH . . . under the title Worship, Canon 19 of the Church declares: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

The Publisher

...because of advertising



By HARRY W. McMAHAN

Would a study of television techniques benefit religion?

SOMETHING has happened in the last half century to change the living habits and the learning habits of the American public.

It is closely allied to new and faster means of communication which could spread information to every corner of the land. It began with better newspapers and magazines, then motion pictures. In the early '20's came radio, then in another ten years came sound motion pictures. Finally, within the last decade, comes commercial television to throw the whole learning operation into high gear.

People live longer, live better than ever before. They are more complex, more skeptical. They have an increasing awareness of the world about them—and this begins with the child.

"Children of three know more of the world around them than children of six did ten years ago," Social Research, Inc., Chicago sociological-psychological research group, re-

ports. Television gets the credit for this because it broadened the field of communications down to even the youngest mind with both audio and visual channels combined for greater mental impact.

The field of advertising takes ample advantage of this fact because the child of today is the customer of tomorrow.

Has religion noted this?

Advertising, through market research, recognizes two distinct classes of people: those who buy a product, and *those who don't*. It often takes one type of advertiser to hold those present customers, another type to reach those who don't.

Does religion recognize that two types of messages may be needed to reach two distinct classes of people: the *churched* and the *unchurched*?

Perhaps a study of advertising's techniques in television might be helpful. Now, don't look down your nose at advertising. You may say that it is filled with "hucksters" who

play on the weaknesses of mankind. True, there are some—even as there are in law or medicine or any other calling. But don't condemn too fast.

Good advertising is a form of education—and advertising has played a big part in the change in living habits and learning habits of the American public. Good advertising has improved our standard of living by finding new markets for mass production, bringing costs down and salaries up. Americans have better diets, better health, better transportation and better housing because of advertising.

How has advertising accomplished this? By first attempting to understand the buyer: How he lives, what he does, what his needs and ambitions are. What makes him tick?

Advertising that takes an "ivory tower" approach fails. The buyer must be talked to in language he understands. It must be simple, direct and believable. You cannot talk down to him and you cannot uncon-

sciously dictate what's best for him; you cannot threaten him broadly. He's smarter than you think. You must speak his language, from his viewpoint.

The word *you* is dominant in advertising. One has only to flick through magazine or newspaper ads, or listen to radio to realize this vital point. In television it is doubly important, because the buyer is being reached both by sight and sound. And he is reached when he is relaxed, in his home, with his family—an ideal time to "sell" him on an idea.

Because it is really an *idea*, not a product that he buys, the man buys the idea that a double-tube tire means greater safety for his family. The woman buys the idea that a new food product means greater nutrition for her children. The young girl buys the idea that a home permanent can mean better grooming, more popularity for herself.

What is the *idea*, not the product, you are selling?

If religious television programs would first ask these two questions they might broaden their usefulness immeasurably. There is a vast market untapped.

Television carries many religious programs. It might be said there are many such programs *on* television, but few *in* television. This powerful audio-visual medium is not being used to its fullest—and too little attempt is being made to first understand the viewer and then talk to him in his own language.

You've been talking—but has your viewer been listening?

Even inanimate objects can be brought to life and personalized in TV commercial techniques. Look at the photo of Wembley Ties; they sing happily of their long life and trim appearance, telling folks how to take better care of their own ties.

Again, television can handle almost any problem. The 20-Mule-Team Borax ad was able to demonstrate how to use Borax to stop garbage can odors and help prevent spread of insects. Such information is welcomed by many people—it aids in solving the practical problems.

Augmenting this, nutrition and health can be taught in easy manner by cartoon. "Pet Milk Pete" recites his saga of "I Grew Up on Pet" in a manner to encourage children to recognize the importance of milk all through life. Because it taught a valuable lesson in a pleasant way, this became the most popular film produced by Pet Milk, winning favor with doctors, nurses and the public.

(CONTINUED NEXT PAGE)

To sell a modern packaged cheese, using a potent method in advertising, and one that tends to create "historical" interest, this commercial harkened back to the "good old days," when the cheese was placed out in the open and the friendly grocer handled it especially for the customer, probably cutting off a bit for her to taste. The comparison was obvious. . . .



Women are becoming better cooks through the easy learning process of television commercials. Research specialists point out that women frequently fail to read instructions—yet they will learn quickly from a simple demonstration. Apparently, pictures do translate faster than words—and pictures in motion do so more rapidly. . . .



This bright jingle ran 5,000 times in Dallas, Texas; a record for a single market area. Once, when taken off the air, the public demanded it back. For the 7-Eleven food stores, the Morning Rooster announced that the stores opened at 7 A. M.; the Owl underscored 11 P. M. closing. Such "memory device" is adaptable to any teaching problem. . . .



The intent of many commercials is to be instructive, and at the same time hold the interest of a large audience. Dr. Pepper, the soft drink with the 10-2-4 o'clock slogan, did an entire series of movie commercials on the different kind of clocks. It was an educational subject that caught the attention of both children and adults. . . .



Bread is the "staff of life," but there is no harm in using a little fun to sell people on using more bread. "Log Cabin Luke" is the happy, healthy young fiddler who jingled his bread into a top spot in the Los Angeles market. Fun and rhyme can always be successful as teaching "tools." Words put to music usually penetrate deeper. . . .

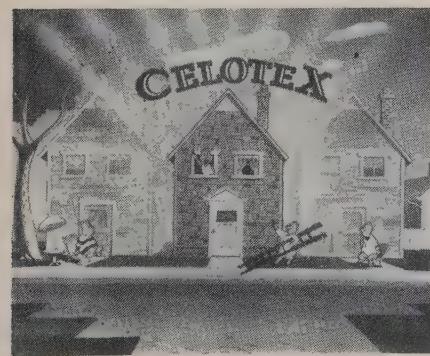
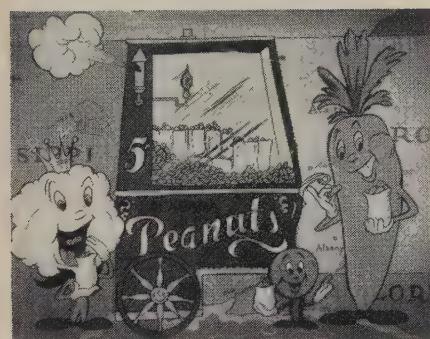
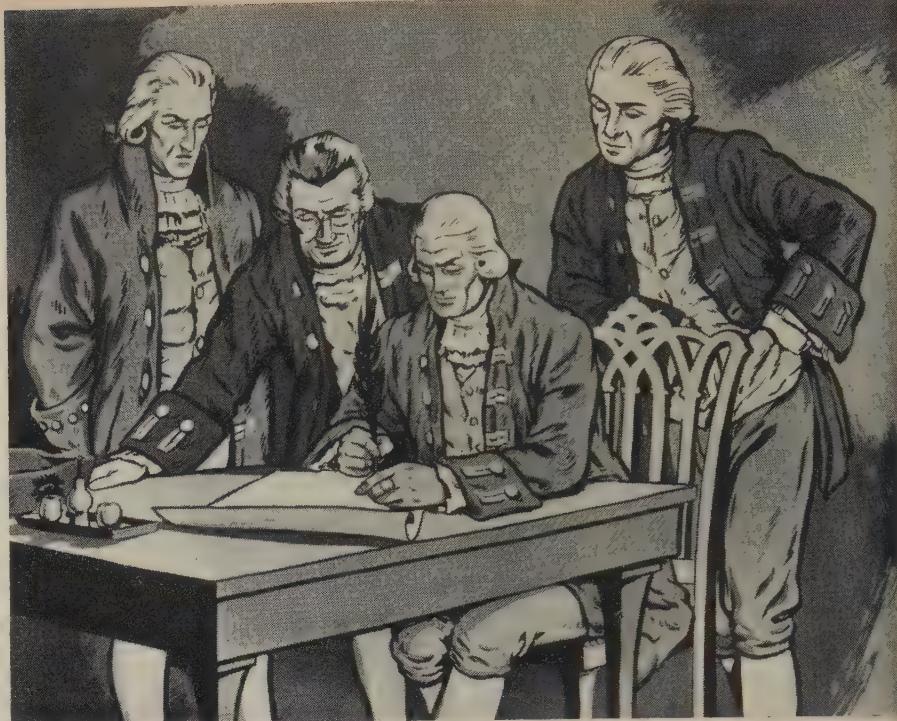


Foreign-language films already are a part of the audio-visual advertising field. Here, Carnation Milk talks to Spanish Americans of the border states who have not yet learned our language. This points up a primary rule of television: Talk to the viewer in his own "thinking" words, whether colloquial, idiomatic or foreign. It's a good rule. . . .



How to make cole slaw, tomato juice or crushed ice is readily demonstrated in a television commercial. Appliances such as these have revolutionized the home and done much to make better diet possible. As America's economy expands, and more leisure time is made available to population, religion might use television to suggest better usage of time.

T-V does Sell People



(CONTINUED FROM PAGE 19)

Good advertising is education. To convince viewers that they should get out and vote, the Advertising Council built a television commercial (top) that appealed to patriotism. The theme "See you at the polls" helped to bring out record vote in last presidential election. At left, top, Major Chuck Yeager, the test pilot who first broke the sound barrier, is the idol of youngsters. His comments on proper eating and rest habits, without any direct commercial tie-in, were used in Ralston's "Space Patrol" with high impact on a new generation. Just below Yeager, photo shows geography taught in a pleasant way by the Coca Cola "Let's Visit America" series. Here is Alabama, the "Peanut Vendor," also famous for cotton, carrots and peas. Visiting each state in the Union, the Coca Cola series was "Good Will," with the only commercial mention being "Coca Cola is everywhere." While the next commercial sold Kellogg's Sugar Corn Pops, it also sold the idea of the fun of the family and playmates together. At bottom, left, the "Three Little Pigs" classic story, in commercial form for Celotex, has helped to sell the idea of home improvement. It registers with even the child. Below, center, (Ralston Co.) extensive sociological research points out the need of appealing to the average family for many products. Social Research, Inc., calls this the typical "Middle Majority" family. It represents 65% of our population. By understanding these people psychologically, advertisers can better "talk" to them. Is there a lesson here for religion? Below, right, shows that opening interest is important, or the viewer will leave the room. The S.O.S. Bunny won interest with his tricks, then answered Bunny's plea for magic help with pots and pans. Children recognized Bunny, induced mother to buy.

The 'Search' for Unity

Almost all earlier efforts (prior to the end of the 19th century) were the work of individuals or groups, fired with a passion and a special sense of mission which they were able only in a very small degree to communicate to their various churches.

By RUTH ROUSE & STEPHEN NEILL

ALMOST from the beginning division has been present in the Christian Church, but division has never been finally acquiesced in as the normal condition of that Church. The vision of perfect unity, sometimes faint and elusive, has always been before the eyes of Christians, and in every Church and age some have been found ready to pursue that vision. The ideal of a Christian community in which all Christians shall be united in the confession of a common faith, bound together by an all-embracing charity and nourished by the same Word and Sacraments, and shall bear witness to the world through a fellowship transcending every difference of race and colour and civilization, has never lost its power to attract, and endless failure to realize the ideal has not availed to dull the ardour of those who have been inspired by the vision.

In Christendom, there is hardly any Christian body which has remained untouched by aspirations after Christian unity and by efforts to promote it. All the great historic Protestant confessions—Lutheran, Reformed, and others—have been involved, some of them for centuries, in ecumenical concerns. The same is true of most of the large Protestant bodies of more recent origin, such as the Methodists and the Disciples of Christ. Anglicans and Old Catholics have taken the lead in many ecumenical enterprises. Historical and political circumstances have to a large

extent kept the Orthodox and other Eastern Churches in separation from their brethren in the West; but this History shows that the participation of some among these Churches in the contemporary ecumenical movement is the renewal of a unitive tendency which has found expression at intervals throughout their history. The exclusive claims of the Church of Rome limit the possibilities of its direct participation in any ecumenical movement; but many chapters of this History contain the names of Roman Catholics who in perfect sincerity have desired and sought oneness with their separated fellow-believers. In those Protestant communions also which for one reason or another have felt it impossible to join as such in unitive movements, there have always been individuals and movements devoted to the cause of Christian unity, and pursuing their ideal of it with high-minded and devoted ardour.

On a broad survey, it is possible to distinguish three main types of ecumenical endeavour, which may be identified roughly as the search for unity in doctrine and Church order, the search for unity in the essentials of Christian belief, and the search for unity as the expression of a common Christian experience. In the first tradition, there has always been insistence on the necessity of full and

detailed doctrinal agreement as a preliminary to Church fellowship, and in particular to common participation in the Holy Communion. The second, recognizing the many human elements in all the Churches as they historically exist, has desired to eliminate the peculiarities of the confessions by a return, in one form or another, to unity in what is regarded by its supporters as the essence of New Testament truth. The third, starting from the undeniable experience of fellowship and unity that comes to separated Christians when they pray and work together, has desired to find the way to full Christian unity by deepening and extending this experience of the unity that already exists. The three are not altogether mutually exclusive.

Until the end of the 19th century, it is difficult to speak otherwise than proleptically of an ecumenical "movement." Almost all the earlier efforts were the work of individuals or groups, fired with a passion and a special sense of mission which they were able only in a very small degree to communicate to their Churches.

The immense change which came about as the 20th century advanced was that for the first time a large number of Churches as such did begin to be concerned about the ecumenical movement, and pledged themselves to a continuing search for unity in faith, in life, in worship, and in common action.

Reprinted from *A History of the Ecumenical Movement, 1517-1948*, by Rouse and Neill. Published 1954 by The Westminster Press.

(CONTINUED ON PAGE 30)

They Want Happy Endings

By WILLIAM MILLER

THE MOVIE, "A Place in the Sun," came to an end with Montgomery Clift marching to the electric chair. A man in the audience stood up, clapped his hat on his head, and strode angrily out of the theater. "As if there weren't enough trouble in the world . . ." he growled.

A woman came home from the movie, "The Heiress," to upbraid the persons who had recommended it to her. "The ending was so sad, it got me all disturbed. I don't want to go to movies like that; I like pleasant pictures, like when Gene Kelly dances and sings."

These two true stories illustrate the resistance to unhappy endings which movie makers find in America. Dore Schary, head of production at MGM, is often quoted as having said that America is an "upbeat" culture: a culture which wants happy endings. Evidence that this is so is readily available in fields other than the movies.

An "upbeat" culture poses special problems for the preaching of a Christian Gospel. An unwillingness to tolerate unresolved, tragic and critical elements prevents the asking of more profound questions, and therefore the possible acceptance of more profound answers.

Two Types

Where an easy, practical optimism is pervasive and a completely non-authoritarian liberal Protestantism is dominant, "upbeat" themes may even be preached in place of the Gospel. We could mention here a current best-selling "religious" book, which equates "faith" with the exclusion of all "gloomy thoughts."

So Hollywood is not alone in its tendency to insist upon virtue triumphant, lovers embracing, and good men walking together up the hill into the sunset. In fact, perhaps partly in protest against the conventionalized stereotype of Hollywood happy endings, there have been in recent years many films with almost conventionalized unhappy endings, of two types:

1. The tough B movies, with a shocker at the end, as when Humphrey Bogart leaves his girl after nearly strangling her; such movies of course are not tragedy but a pseudo-realistic cynicism, which is the other side of the coin from a too simple happy-ending optimism; the latter easily turns into the former.

2. The very best Hollywood products, almost always made from novels or plays, which retain the non-happy endings of their source: good movies like "A Place in the Sun" and "The Heiress," made from outstanding American novels, and like "A Streetcar Named Desire," and "Death of a Salesman," made from good plays.

Even with the movies made from literature, however, there is sometimes a change toward a happier outcome, as in the movie "Carrie," which cheered up the end of the Dreiser novel, *Sister Carrie*. And the general run of movies overwhelmingly end happily, perhaps especially so in the current Cinemascope era.

A poor and sometimes tasteless recent Cinemascope film, "Three Coins in the Fountain," like an earlier, similar one called "How to Marry a Millionaire," had not one but three girls happily united with their respective romantic partners, for a happy ending in triplicate. At a much more serious level, the excellent Academy Award winning picture of 1946, "The Best Years of Our Lives," now being reshowed, has an equal set of triple happy outcomes. These three-fold things seem to push the laws of probability too far, and to justify further the teen-agers' cynical reaction: "Aw, the movies always end in a clinch."

It is hard to think of an American film with the same kind of heartrending and tragic ending as the great French film about a girl orphaned by war, "Forbidden Games." An American film on a similar theme, "Little Boy Lost," Bing Crosby's film last year, ended with the little boy turning out, sure enough, to be Bing Crosby's son, happily headed toward

America and a better life." "Forbidden Games" ended with the little girl, mistakenly hearing the name of her friend, walking alone through a crowded refugee camp.

If the movies were completely trivial, there would be no reason to complain about happy endings. There is not much point in having a sad ending to a jingle, joke, a fairy tale, or any production designed to be only a momentary diversion of an entirely escapist nature, in which the implied contract between the creator and the receiver makes it perfectly plain that there is no pretense of any relationship to life or its meaning.

Of such items we ask only that they be good in their own terms and do not stray or pretend beyond them. But movies stay within no such bounds; they are far more than simple meaningless diversion, both to those who make them and to those who see them. They reflect and help to create the myths and symbols and stereotypes of our culture; fans learn from them not only hair-styles but also life-styles.

Affirmative Endings

A resistance to so-called unhappy endings, therefore, does not represent just the desire of a man in search of a momentary relaxation to avoid anything serious. The movies are not just entertainment for persons who are willing to face realities, all right, but who just do not want to do so at movie theaters; they are, instead, in some measure, an interpretation of life by and for people with a considerable unwillingness to face realities at all.

A study by Lester Ansheim of twenty-four novels made into films says that the most adequate contrast is not between happy and unhappy endings but between "affirmative" endings—those in which there is a resolution in favor of the audience's ideals and the eventual achievement of its hopes—and endings in which this is not the case.

Here the contrast between book

(CONTINUED ON PAGE 36)

For Boys--A Haven



MAKING a big contribution to the nation's future, through its constant devotion to the welfare of youth, the Boys' Home in Covington, Virginia, is a haven for boys who have had poor luck in family life in their formative years. Here, the youths find a character-building program designed to strengthen them in body and mind, giving them some of the advantages they had been denied because of, perhaps, broken homes. Under the leadership of Home director, Robert F. Burrowes, pictured at right, the boys are provided a year-round athletic program headed by trained personnel, and take part in baseball, softball, basketball, swimming, hiking, fishing. There are no religious barriers for admission. For the past few years under 15 percent of the population has been Episcopalian.

(CONTINUED NEXT PAGE)



Typical Scenes At Boys' Home, Where The Investm



The boys at Covington have an opportunity to train in printing, woodworking, boilerhouse procedure, farming and general plant maintenance. The 72 youths at the Home, who live in cottages under the supervision of "cottage mothers," go to the public schools, attend church and Sunday school in Covington. Founded in 1907 as a mission by the Rev. George F. Rogers,

who was rector of Emmanuel Church in Covington, The Home is owned and operated by the Dioceses of Southern and Southwestern Virginia. A regular endowment yields only a one-seventh of the Home's operating budget, with the balance coming from small tuition fees plus an annual contribution from each of the two dioceses. Any church, welfare agen



Youth Goes On In A Character-Building Program



Individual may make application for the admission of a boy to the Home. The boys come from all over the state of Virginia, some from out of state. Entrance age is 6 to 16, and there is a set age at which a boy must leave the Home. An attempt is made to give every boy at least a high school education, and those who desire it and earn it, backing may be arranged

for a college education. To provide new buildings for this "investment in youth," the Home's board of trustees has launched a program to replace the present cottages, badly in need of repair. Needed also are an infirmary, dining hall, recreational buildings, administration building, staff quarters, a chapel and eventually a vocational building. The aim? Space for 125 boys.



Dear Mrs. Chaplin:

I am afraid you will think me very wicked. I was confirmed six months ago. After that I had wonderful feelings at the Communion service, and found it easy to say my prayers regularly at home. Now I am beginning to lose interest, and much of the time my prayers don't seem to mean anything so sometimes I skip them altogether. I wonder if I ought to give up going to Communion for a while? Do many people feel like this?

Sam B.

(16½ years)

DEAR SAM:

Indeed they do! Your experience is a very usual one, part of every Christian journey. Have you ever taught anyone to ride a bicycle? If you have, you will know how the pupil rides along quite well while you hold him up, but after a time you know he will never go alone unless you take away your hands for a minute. God never completely lets us go, but He does seem to withdraw certain kinds of more conscious support at times in order to help us grow stronger. These "low" days are a part of our spiritual education, and even the greatest saints tell us of their periods of "dryness" or "desolation." I once heard a fine German thinker describe them as "the times of the hidden-ness of God." They certainly do not mean that God has forsaken us, only that He wants us to go on obediently even when some of the reassurance of His close presence seems to be fainter. Life is full of ups and downs, and our souls need to become used to what is like the ebbing and flowing of the tide.

Unfortunately some people get completely discouraged and the Devil uses their depression in order to try to pull them away from God. He says to them, "I don't think your religion is the real thing—it is just something you had to get out of your system." Because of this you must above all remain faithful in your attendance at Holy Communion, and also in your private prayers. When we feel least like coming into the presence of God, we need Him most.

Here are a few practical suggestions: First, in your own prayers if (as you say later in your letter) you find it difficult to pray spontaneously as well as to use a few printed pray-

ers, try using only the set forms for a time, until once again you are able to use your own words for part of your worship. You will find plenty of wonderful prayers on pp. 587-600 of The Book of Common Prayer, and also many of the collects are helpful for private use. I am sure your rector would be glad to recommend others, and if you have a Tract Rack at your church you will find booklets designed for that purpose.

Please make your Communions regularly. Through the sacrament of Holy Communion you will come to receive the very help you need, but try to go in a spirit of loving obedience, just quietly carrying on what God has

told us to do, without worry and without thinking too much about *yourself* and your own feelings. Try not to be angry with yourself, or defeated because you do not have the emotional uplift you wish for at a particular time. The more you fuss about this, the more you will concentrate on yourself. At God's Altar you are praying with the *whole Church*, including the Communion of Saints, and we consider the action of God in eternity.

Above all, don't expect to be wrapped in pious "feelings" but try to do some practical work for other people: this is a part of our worship and service to God, part of what we can offer to Him. Remember—God is looking for you, and wants you to give yourself to Him, but sometimes the lights are lowered and we are tempted to think he is not there. We have to learn to get on with the search when we are confused and lonely. Be obedient, persevere calmly, and wait. God will act in your life.

Dear Mrs. Chaplin:

We are planning a Young People's Fellowship in our parish this fall. Could you help us with some program suggestions?

Since our group will be small, we feel that informal discussions will be the most effective procedure, preferably along the line of everyday situations and problems seen from the Christian point of view. Do you know of any such material to work with?

Mrs. S. (Maryland)

(CONTINUED ON PAGE 34)



Priest-Journalist

By PAT FIELDS

Versatile Dr. Lea of Knoxville turned his talents to newspaper work while recuperating from bout with polio in his mid-30's

A GLEAMING grey sedan wheeled smoothly to a stop in the parish house driveway. The time was 2:15 p.m. on Monday.

Nancy B. Watkins, whitehaired parish secretary, briefly set aside the collection envelopes she had been counting and peered over her glasses at the reporter dozing on a chair nearby.

"He's 15 minutes early," puzzled Alfred Stone, church janitor.

"Maybe you'll get your interview after all if you can make it fast," said Miss Watkins, leading the alerted reporter toward a back office from which issued sounds of the rapid opening and closing of desk drawers.

Dr. William S. Lea, rector of St. John's Episcopal Church in Knoxville, Tenn., had arrived. He hoped to spend 15 minutes perusing a fresh off the press copy of *ECnews*.

Instead, he jotted down vital statistics and offered suggestions. The unexpected caller posed irritatingly irrelevant questions. It would have been difficult for a passerby to distinguish cleric from journalist.

"I would like to arrange for a picture of you tomorrow at your typewriter. How about wearing clericals?"

"If you like. But wouldn't something like this be better?"

The cleric loosened a bright tie, opened the top button of his immaculate pink

shirt, unbuttoned his beige sport jacket and slumped his six foot frame in a swivel chair.

"We could mess this up a bit," he said.

"Or maybe this would help . . ." he declared. He set a banded brown straw fedora far back on his crisp white hair.

The final touch was to pull up a typewriter stand and raise shining brogans at the end of pale green slacks to cross them—typical movie reporter fashion—on the desk edge.

"How's this?" he beamed.

"But, Bill, it isn't you!"

The blue eyes looked wistful behind their hornrimmed glasses.

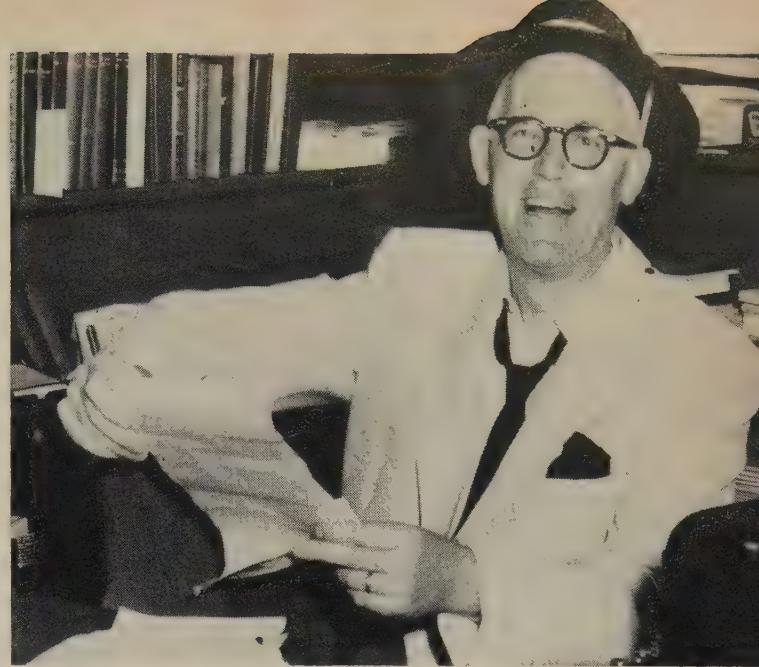
For Dr. Lea is a journalist, as well as a priest. In his robes on church days or in his everyday clericals he looks properly priestly. In anything else, he only manages to look like a

walking Esquire advertisement.

On him the raiment and habits attributed by the general public to the writing profession just won't fit.

Yet he has recently seen publication of a two part article on "The Sacramental Nature of Church Architecture" in the Journal of the American Institute of Architects—requested by the editors.

And for some time, besides his



In movie reporter fashion, Dr. Lea strikes pose

clerical duties, he was to turn out daily editorials for the *Maryville-Alcoa (Tenn.) Daily Times*, a newspaper for which he was once sports-writer.

This month he is representing *The Nashville Banner* and several other newspapers, and *Episcopal Churchnews*, at the Second Assembly—World Council of Churches, at Northwestern University, Evanston, Ill.

Charles Moss, executive editor of *The Nashville Banner* and a close friend of the St. John's rector, had this to say when told of the summer editorial undertaking:

"I have spent too many nights in hotel rooms arguing with Bill Lea about newspaper policy and attitudes on current problems not to respect his ability as an editor. (The hotel room sessions, incidentally, usually followed sessions of diocesan conventions.)

"I'm what Bill calls a conservative and the arguments usually start when he gigs me about something I have written. He might even ask if I want to look under the bed to see if any Communists are lurking about. Then we take off. Not that he is very far to the left of me, but he says 'no one, sure as shooting' could be to the right of me."

"He gets me in some pretty tight corners and I can have nothing but respect for his ability as an editorial writer. Whatever he says, there will be no doubt where he stands. His editorials will be like his sermons."

"He is at home with newspaper people. Not all rectors are. He can

(CONTINUED ON PAGE 35)



Dr. Lea, ex-newsman, will represent "The Nashville Banner" and several other newspapers, and "Episcopal Churchnews" at the WCC Evanston Assembly

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Fair and Temperate

By EDMUND FULLER

WE HAVE at hand an interesting group of historical books, differing widely in emphasis but well related to each other. Let's begin with the most general one.

► **A History of the Church in England.** By J. R. H. Moorman. *Morehouse.* 460 pp. \$6.00

The chief thing to report is that Dr. Moorman's book is comprehensive, well-balanced for its large scope, and best of all, highly readable. In the treatment of the controversial periods in Church history, he is admirably fair and temperate—I wonder if a little too much so in the case of Archbishop Laud, for example. He includes the various movements in modern Anglicanism, the appearance of "modernism," the resurgence of the ecumenical movement, and so forth. It is an admirable and valuable solution of the problems of a one-volume English Church history. I should add that it is not solely factual, but is sensitive in its account of the mystical and emotional elements which are so important a part of the chronicle.

If I were to express any wish, it would be one which the problems of space undoubtedly helped to frustrate. This is that some space might have been given to the legendary elements associated with the ancient days of the Church in Britain. The name of King Arthur is not mentioned and the Glastonbury traditions barely get a line. However, since this is the realm of legend, Dr. Moorman can scarcely be reproached for not entering upon it.

The next book is one which concentrates wholly upon the field of legend, sufficiently to gratify anyone's interest in it.

► **The Ancient Secret. In Search of the Holy Grail.** By Flavia Anderson. *Harper.* 288 pp. \$5.00

Acknowledging that this is a book of specialized interest, I can report that if you care about its subject at all you will find it fascinating and rewarding. It seems to me that it may claim to be the definitive study of the Grail legend as of today. It contains a wealth of mythological materials, from many sources and cultures, studied for their related threads. But this is not the non-

RECOMMENDED READING

Medieval Essays. Christopher Dawson. Sheed & Ward. \$3.50.

The Darkness. Evan John. Putnam. \$3.50.

Flight. Evelyn Eaton. Bobbs-Merrill. \$3.00.

Chitlangou. Andre D. Clerc. Allenson. \$2.00.

Animals Under the Rainbow. Aloysius Roche. Sheed & Ward. \$2.75.

Love, Power and Justice. Paul Tillich. Oxford. \$2.50.

Dante: Hell. Tr. & Ed. by Dorothy L. Sayers. Penguin. 64c.

The Confidential Clerk. T. S. Eliot. Harcourt. \$3.00.

The Secret Stair. Phyllis Bottome. Harcourt. \$3.50.

Christology of the Later Fathers. E. R. Hardy. Westminster. \$5.00.

Christian, anthropological approach, for Lady Flavia (so the jacket describes her, I do not know her antecedents) writes as a Christian scholar.

Obviously the threads of the Grail legend are intertwined with cords from many sources. Lady Flavia patiently tries to find the basic pattern of these twistings, in the process bringing much illumination to the rich and mysterious tapestries of mythology.

She makes a persuasive case for some interesting theses, highlights of which are: "That the Grail was not the Cup of the Last Supper. That it was the Sacrum (holy object) of a mystery cult not confined to Britain, but so widespread as to be almost universal. That this Sacrum was venerated just because it did demonstrate in a symbolic fashion the mystery of the Trinity; and that therefore mankind, both Jew and Gentile, had some knowledge of the threefold nature of God thousands of years before the Incarnation of Our Lord."

The idea that much ancient mythology contained anticipations of divine truths clarified by the Incarnation is a familiar and legitimate one. Lady Flavia suggests (as much of the legend indicates) that the Grail was not a cup of any kind, but a crystal, which she associates with the Urim or Thummim of Moses. The related Holy objects, the Spear and the broken Sword, together with the motifs of the unhealing wound and

the mystical questions all are studied. Getting back to the areas of historical fact, we have a book of churches.

► **The English Medieval Parish Church.** By G. H. Cook. Macmillan. 302 pp. \$7.50.

In its scholarly text this book is distinctly specialized, and is not for the general reader. Many aspects of Church history, liturgical practice and architecture necessarily bear upon this discussion of the many ancient churches of England. One of the most widely appealing and distinctive aspects of the book is the superb selection of 180 photographs, exterior, interior, and detail, which grace it. Also there are 54 ground plans.

► **Thomas Bray.** By H. P. Thompson. Macmillan. 119 pp. \$2.50.

A short biography of the great 17th-century churchman whose concern for the spiritual welfare of the spreading colonies in the New World led to the founding of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. The course of his career, his voyage to Maryland, and so forth, are covered. The book is an importation, published by SPCK in England.

Turning away now from English Church history and related themes, I would like to report on a new translation of Dante.

► **Dante's Inferno.** Translated by John Ciardi. Cloth, Rutgers University Press. 288 pp. \$4.50. Paper, Mentor Books. 50c.

All new translations of Dante are events of interest. Mr. Ciardi, an able American poet, has carried it out in verse, adhering to Dante's three-line stanza, but not to the complex triple-rhyme. He rhymes the first and last lines of each stanza, but lets the middle line end as it may. Undoubtedly this is sometimes less arbitrary, in English, than the attempt at the full rhyme scheme, yet the latter is carried out remarkably by Dorothy Sayers. As I compare the Sayers and Ciardi versions, in many sample stanzas, they seem to me to balance out with remarkable evenness. Sometimes I prefer a stanza of one to the same in the version of the other, more often than not I think they are of even quality. The feat of Miss Sayers is the more notable, perhaps.

Mr. Ciardi undoubtedly has created an excellent, readable verse translation. We should welcome it. Mr. Ciardi's notes are good, and there is merit in the historical-

biographical introduction supplied by Archibald T. MacAllister. However, neither notes nor introduction compare to the massive job in both fields done by Miss Sayers, together with her extended analysis of the Christian allegory, which Messrs Ciardi and MacAllister acknowledge, but scarcely pursue. END

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THE SEARCH FOR UNITY

(CONTINUED FROM PAGE 21)

The first great manifestation of the change was the World Missionary Conference held at Edinburgh in 1910; it is for this reason that that Conference is given so central a place in this History. It was not yet a Conference of the Churches, but many of the delegates came not as interested individuals but as the officially accredited delegates of their Churches or Mission Boards.

It is the official engagement of the Churches in the ecumenical movement that has made possible the formation of the World Council of Churches, in which more than a hundred and fifty Church bodies have formally pledged themselves to loyalty to one another and have affirmed in the face of the world that they intend to stay together. The ecumenical movement today is not to be identified with the World Council of Churches. Many older movements, such as the voluntary Christian lay movements, continue their separate existence, and make their fruitful contribution along their own lines. Some Churches which are not members of the World Council have also a sense of ecumenical vocation and in their own way work for unity. Yet, when all this has been said, it is still unquestionably true that, in the course of this century, a new thing has happened in the history of the Church; a new movement has come into being, the full potentialities of which can be revealed only by a far longer period of history than that which has been recorded in these pages.

Even if the World Council of Churches is accepted as representing the central stream of the ecumenical movement, attention must be directed to the limits within which that stream still flows. The Roman Catholic Church has nothing officially to do with it; it follows with minute attention the course of the movement, and friendly gestures, some with official backing, are from time to time to be observed. But there is a deep incompatibility between Roman Catholic ideals of unity and those professed by all the other Churches. Orthodox participation has been increasingly valuable; but, largely for non-ecclesiastical reasons, more Orthodox Churches, including some of the largest, are outside the movement than are within it; and even those that are within make plain the reservations on which the continuance of their membership depends. Some large Protestant Churches, such as the Southern Baptist Convention in the United States, for one reason or another withhold their support.

A second limitation is the isolation from one another in which Churches and individual Christians pass their lives. Much has been done by way of mutual education; yet the strangest misconceptions and prejudices still persist, and ignorance of other Churches is still one of the strongest obstacles in the way of self-commitment to the ecumenical cause.

Yet, even when these limitations are recognized, a new fellowship has come into being. Never in history have so many Churches, representing



Mr. Leach, are you sure you're not holding something back?

wide a confessional range, come together in a fellowship in which freedom and mutual responsibility are nicely balanced. The World Council provides a permanent forum for frank and friendly discussion, in which charity endures without offence the utmost boldness of speech. It provides a continuing service of information, through which Churches which make use of it can come to know one another as never before. It makes possible corporate charitable action on a scale never previously considered possible, and unsurpassed as a means of creating genuine Christian fellowship. It has taken the first steps in corporate witness to the whole body of the Churches and to the world.

The World Council does not concern itself directly with projects for the union of the Churches. But it is perhaps no accident that the years which have led up to the formation of the World Council have been more fruitful than any others in the achievement of actual unions between separated Churches. In the past, such unions have generally led to no more than the restoration of the reaches which time had wrought in the fabric of one or another of the great confessions. This century has been marked by the achievement of trans-confessional unions of a kind never seen before. These unions, though their history is short, give very promise of stability. The existence of such Churches in Canada, in South India, and elsewhere, has already presented a stern challenge to the denominational organization to which over the centuries the Churches had become almost unquestioningly accustomed.

Weaknesses Observable

Apart from the limitations of which we have already spoken, certain weaknesses in the ecumenical movement, as it has recently taken shape, are readily observable.

It has yet far to go before it becomes genuinely universal. The increasing participation of the younger Churches, both through membership in Churches and through the positive contributions of their leaders and scholars, is encouraging. Yet almost all ecumenical programmes are still weighted on the Western side, and tend to be related to Western categories of thought. For the time being this may be necessary; but the representatives of the younger Churches are never tired of reminding their brethren that, though their Churches are small, in a sense they are the Christian expres-

WOMAN'S CORNER

Wanted: Basic Values

By BETSY TUPMAN

YOUNG people have a way of hitting at real truth that leaves their elders gasping—especially in these times when adult men and women (clergymen, too, maybe) are often troubled themselves about life.

Recently a young man told the diocesan youth group he headed that he felt the Church spends too much time trying to plan hayrides, picnics, dances, etc., to "make us happy instead of trying to find out the reasons for our unhappiness."

This would be a double-barrelled statement coming from an adult, much less a teen-ager, and while aimed at the Church it would seem to give mothers and fathers something to think about, too.

Teaching Basic Values

The Church has the job of teaching young people spiritual values. Granted it doesn't always do the job it should do. On parents, however, inadequate as they may feel to the task, also falls the responsibility of teaching basic values. More so perhaps than the Church because more time is spent in the home. And more time is spent with mother than with dad.

A leading Churchwoman once described a woman's special gifts as the ability to "create relationships" and as the "guardians and protectors" of life. No one would dispute that along with a woman's ability to create relationships is her gift of intuition which somehow enables her to seek out causes of unhappiness and try to remedy them.

But there probably isn't a mother alive—or father either—who hasn't at one time or another given her children *things* instead of guidance—maybe at those times when they themselves are not sure what they're living by?

What are some reasons for young people's unhappiness? As a former teen-ager, the writer believes they don't understand themselves, the new thoughts and feelings they experience and the moods that unexpectedly hit them and they're afraid of what they don't understand. They'd like an answer to their fears.

They think about things like the

Almighty God, heavenly Father who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ.

Amen.

world situation, and want to believe that God can't be defeated; the career they hope for, and want to believe that "honest toil" is still the best way to get ahead; sex, and want to believe it's sacramental; the divorce rate, and want to believe that marriage is still ordained by God; themselves, and want to believe that they and each individual has a contribution to make in life that no one else can make for them.

Of course, answering their needs puts a gigantic responsibility on "grown-ups"—one that sort of makes you cringe and hide behind the newspaper or the egg-beater or take refuge in the pulpit. Where do wisdom and right decisions come from?

Youth seems to think that the Church has forgotten Whose standards it bases its plans on, and offers a reminder that they'd like to learn right values and right emphases and possibly more about the Person they're committed to follow, the One Who has all the answers.

The Person they're following couldn't have cared less about committee meetings, program planning, picnics, hayrides or dances, as such. He upset the Church leaders of His day horribly because He didn't fit into their plans. His rules were different from theirs and they were too busy being "religious" to learn His way. They couldn't understand Him because He wasn't their type. He proved the worth of individual personality because He dared to be Himself and not go along with the crowd.

When He picked His "Committee", He picked the most unlikely group of men ever to be gathered into fellowship and said, "You're my friends; follow Me," and His friendship held them together.

And they learned as they went along with Him how to live. END

(CONTINUED ON PAGE 33)

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MEDITATIONS AND MUSINGS

BY ERIC MONTIZAMBERT

GOODNESS



Goodness is the aim of the believing life: a result to be achieved only through an active acceptance of the Christian Ethic as this is revealed to the disciple in the New Testament. But that Ethic, partially concentrated in the Sermon on the Mount, is far "too much for our small hearts." It was H. G. Wells, a typical representative of secular man, who put into those six poignant words the congenital frustration of his kind. What "this Jesus" would have us be and do is, indeed, "too much" for the ethical animal called "man."

No pre-Christian Rabbi would have dared ask so much of the most devout Pharisee. Indeed, the Rabbi's of our Lord's Day had long been content to

say in effect that "Good simply means Torah"—a literally obedience to the Law. St. Paul, having experienced the futility of mere obedience to the Law as a redeeming power, is almost violent in his exhortations of those who would make it the Key to Heaven. He is equally vigorous in his condemnation of O.T. and modern ideas which picture man as wholly capable of attaining moral perfection by his own unaided efforts.

But "goodness" is not within one's own power of attainment. To be sure, we must strive to the uttermost of our capacities. Yet—and here is the key to the living of the Christian life—our incapacities need not defeat us if our faith is true. Then our Lord will send to us the Holy Spirit. Then we shall have the grace and power needed to this battle . . . for who "will be able to separate us from the love of God in Christ Jesus our Lord"?

of the needs and hopes, and practically of the Christian contribution, of more than half the human race.

So far the movement has been too ban. It reflects the preoccupations of the problems of that urban civilization which is the characteristic product of the West, and tends to overlook the fact that more than half the people in the world still live in ages. This is, perhaps, inevitable, for ideas have always tended to be born amid the more intense life of the city, and to spread slowly outwards to the countryside; yet the new civilization cannot exist without the development of the rural, an exclusive preoccupation with at the expense of the other upsets the true ecumenical balance of concern.

The movement is still too much an affair of leaders in the Church, of ministers rather than of lay folk, of those who can afford time to go to conferences rather than of those who must stay at home. This is in doubtless inevitable at the start; ideas begin with the few, and over time must be allowed for the dissemination of those ideas in the mass. In point of fact, what is remarkable is not so much that many of the Churches have remained untouched as that the ecumenical af-

fairs in the secular Press of the world is a fair indication of the interest of the average man; and the reaction of the lay Christian to the ecumenical idea, when presented to him, is usually that the Churches are at last beginning to do what they ought to have done long ago.

One of the chief problems of the ecumenical movement in the mid-20th century is that occasioned by the separation between its two essential components. This History has shown at point after point the intimate connection between the missionary work of the Church and the ecumenical ideal. Throughout, the word "ecumenical" has been used to designate the efforts of Christians to seek and promote unity; but it should by now be plain to the reader that these efforts are not an end in themselves: the aim of Christian union is that the world may believe. The world includes the non-Christian world as well as Christendom. Evangelism, missionary work, the proclamation of the Gospel to earth's remotest end, are not extras or fringes on the ecumenical movement; they are essentials without which its true nature cannot be grasped. Unhappily, in the thought of the Churches the two aspects have not always been held together. One expression of this sep-

(CONTINUED NEXT PAGE)

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EARL H. McCLENNEY, President

eration is the co-existence of the World Council of Churches and the International Missionary Council. That each officially describes itself as being "in association with" the other is far more than a conveniently diplomatic phrase: the expression indicates close identity of aim, constant personal cooperation, and progress towards ever closer mutual understanding.

At this point history breaks off, and what is further written must be of the nature of prophecy. And who would wish to prophesy in 1954? In the mid-20th century the flow of ecumenical movements seems to be in a certain direction. But a glance backward shows how little of the present state of affairs could have been foreseen even in the recent past. If we take our stand in the year 1900 and look forward, what has happened in these fifty years must seem astonishing. In that year no one was prophesying any one of the things that has actually happened. No one foresaw the rapidity of the growth and extension of the Churches, or the speed with which the younger Churches would become independent and adult. Missionary co-operation was only in its beginnings. No one then imagined that an international missionary council could become a permanent part of the furniture of the Church. This is easily forgotten by those who come after. Things which are taken for granted today were certainly not taken for granted

a generation ago. To achieve them meant faith, patience, and a spirit of adventure.

What is true of one great ecumenical adventure is true in one form or another of all the rest. It seems obvious today that Churches should meet in fellowship to discuss their problems in every area of the Church's life. We stand amazed at the record of the delays and hesitations of the early period both of Faith and Order and of Life and Work; we find it hard to believe that there really were such mountains of prejudice and doubt to be overcome; we underestimate the faith and persistence of the ecumenical leaders of those days. And yet, after all, their faith did triumph and did hand on to their successors a legacy which is sometimes more lightly prized than it should be.

These things are an encouragement. It is not certain that the ecumenical movement will go forward on the path which now seems indicated for it and add success to success. The story of the Christian Church is marked by as many failures as successes. The Church is more bitterly assaulted than it has been for a thousand years, and is facing dangers as grave as any that it has survived in the past. What will be the outcome of these crises and perils no man can even dimly foresee. Yet the final word of this History must be one of quiet hope. The unity of all Christians is the will of God. END

THOSE LOW DAYS

(CONTINUED FROM PAGE 26)

DEAR MRS. S.:

I am writing by mail to ask you the ages of your young people, because any recommended books will depend upon the age level for which they are needed. I am also sending you the name of your diocesan youth advisor, who I am sure will have many suggestions for you. You might like to write to The Division of Youth, Dept. of Christian Education, 28

Havemeyer Place, Greenwich, Connecticut, for a packet of suggestions for Young People's Fellowship programs which they will send you.

Many young people's groups are using this column, discussing the questions, and not looking at the answers until they have thought for themselves!

When you have looked into these resources, I shall be glad to help fur-

ther. Be sure to tell me how many you expect to be in your group.

Dear Mrs. Chaplin:

Is there a book that tells approximately when to expect in children and young teen-agers their strongest expressions of, for example, Imitation, Wonder, Fear of Death, Curiosity, Shame, Hero-worship, the wish to belong to organizations, etc.? I could use one, and if it is in print you will know it.

The Rev. (New York)

DEAR DR.:

Dr. Arnold Gesell and his colleagues have probably done most research in this field. Dr. Gesell's new studies on adolescence are not yet ready for publication, but he gives a great deal of help on the lines you mention in *The Child from Five to Ten*, Gesell and Ilg (Harper Bros.), and in his *Infant and Child in the*

ture Today. This type of research summarized very usefully in *These Are Your Children*, by Jenkins, Hacter and Bauer (Scott, Foresman and Co.), and the authors have added many life illustrations. You might also be interested in a less expensive book, *Developmental Tasks and Education*, by Robert J. Havighurst, Longmans Green and Co., 1950—\$1.00), but the other volumes come closer to your exact requirements. I wish you could look at them in a library before purchasing. If you are buying only one, *These Are Your Children*, price \$3.50, would cover a wide span. I do hope you will find these books useful.

Dear Mrs. Chaplin:

I have just finished reading your answer to my question on the Fate of the Unchurched (ECnews June 27). Thank you. You have said wonderfully what, in the past month, I have come to understand.

I have read a lot and talked to many people—ministers and lay people

—about this question. I have been greatly helped by some of the suggestions that I have gotten and now your article has summed it up simply and, for me, quite perfectly. Discovering more about this matter has strengthened and clarified my faith. No one could possibly have said it better than you did. ALL of it.

And you are right—I do have some more questions. They are not yet ready for airing, because I have really just begun to think. But I may write you again before long. Do you see how different this letter sounds from my first one? And it was quite unintentional—I just realized it. I have gained something already from your answer.

I think you are doing a great work. I turn first in the ECnews to your section. You must have helped many people as you have helped me. I am always impressed by what you have to say. I also read your book, *Children and Religion*. When I have my own children I think that will be my constant guidebook. As I have said, thank you.

... (Va.) 16 years old

DEAR . . .

I am printing your very gracious letter because, while we have the pleasure of helping a great many young people, it is not often that we receive such an encouraging reply. We shall look forward greatly to your further questions when they are "ready for airing." END

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PRIEST-JOURNALIST

(CONTINUED FROM PAGE 27)

get sermon topics from a taxi driver, or pick up the tone of a city from a desk clerk at the hotel.

"Even though he is a fine minister, he could just as easily have been a fine writer."

William Sentelle Lea was born in the state of Washington in 1911. His father was at that time a doctor in the U. S. Reclamation Service. The family moved east when Bill was seven and he attended public schools in Knoxville.

He first thought to follow his father's footsteps, but switched to law when he entered Davidson College in North Carolina.

"I don't know why the priesthood was my final choice," he mused. Then, briskly, he quipped: "I don't think any of us priests really know."

He received theological training at Sewanee in Tennessee and served for a time as assistant to Dr. Charles Sheerin at St. Paul's Church in Chat-

(CONTINUED ON NEXT PAGE)

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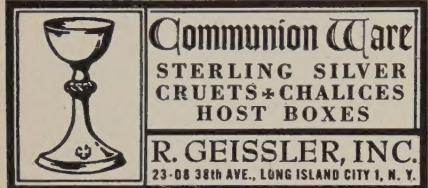
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tanooga. His first parish was at St. Paul's in Kingsport, 1937-1940.

In 1940, the year he married Jean Emmert of Maryville, he became rector of the Church of the Advent in Spartanburg, S. C.

In 1946, while serving Christ's Church, Raleigh, N. C., he was stricken by polio—the dread bulbar type—during a vacation in Knoxville. The disease so affected his vocal chords that he was unable to resume preaching at once.

While recuperating in Maryville, he started working on his father-in-law's newspaper—city editor, sports, editorials.

During that first year after polio struck, his hair turned white. In 1947, he came to St. John's.

He has twice been a delegate to the General Convention of Episcopal Church, has been head of Diocesan

Department of Program, and is now head of the Department of Religious Education in Tennessee.

He served on the editorial board of the National Department of Christian Education and has been Lenten speaker in churches in New York, St. Petersburg, Raleigh, Savannah and other cities.

He is director of the Kanuga Adult and Clergy Conference, Hendersonville, N. C. He was awarded the Doctor of Divinity Degree in 1952.

His friend Charlie Moss says "Bill practices in life what he preaches in the pulpit—concern for those about us."

The rector glanced at his watch and rose to welcome a young parishioner with a problem as the reporter clutching an untidy sheaf of papers scurried out a side door—promptly at 2:30 p.m. END

THEY WANT HAPPY ENDINGS

(CONTINUED FROM PAGE 22)

and film is sharper: "although unhappy endings are retained by the films in many cases, in no case are negative endings retained." Again, the writer says, "An unhappy ending may be retained so long as it does not call into question the certainties and the assurances with which the audience sustains itself. Although more than half of the "unhappy" endings are retained in the sample films, none of them keeps the note of indecision, frustration, hopelessness or despair which marks seven of the novels." The author says of the transition from book to movie: "In every instance, action is rearranged or rewritten to provide hope and consolation, a sense of pattern and meaning, and a note of affirmation."

This insistence on affirmative endings represents a resistance to a presentation which does not have a resolution: which leaves unresolved strands which must be taken up into the life of the viewer.

When ambiguous, critical, new, and tragic elements are left alive in the movie's situation, as for example in "Forbidden Games," then the escape function of the movie is destroyed. The viewer has then not escaped from life, but had something further to deal with thrust into his life. Such motion pictures upset any simple and unambiguous moral scheme, any too confident and closed set of expectations about the world. It is this which the movie audience resists.

Even when there is a movie with a sad, very sad ending, like the good recent film, "Act of Love," the un-

happy end is primarily the result of circumstances and chance; it does not expose a tragic element at the very heart of history, or cast into view moral ambiguities in the very nature of human life.

What American motion pictures characteristically cannot admit is that history does not have a final positive meaning within itself. Though of course sad things do happen, and virtue is often temporarily unrewarded, and good people die, and plans go astray, nevertheless these untoward events are to be admitted only reluctantly and not dwelt upon; they must not be treated as constituting a continuing reality which must be confronted and triumphed over; rather they are scattered among secondary events which do not upset the fundamentally optimistic pattern of history in its own terms.

But once in a very great while you, and I, and the man who stalked out of "Place in the Sun," and the woman who didn't like "The Heiress," see a movie which goes deeper than we suspect, or want, to go. Whether or not it ends happily, it does not just reaffirm the complacent simplicities which we brought into the theater with us, but upsets them.

We get more than we bargained for: we asked for a stone, and get a fish, and though we may not like it, it is good for us. And on that happy note we bring these paragraphs to an END.

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Clergy Placements

Transitions

BETHEA, JAMES E., non-parochial for several years, most recently residing in Blacksburg, Va., to rector, Ct. John's, Richmond, effective Sept. 1.

BOWMAN, HARWOOD C., JR., from rector, St. Paul's, Kittanning, Pa., to rector, Church of Our Saviour, Washington, D. C., effective Aug. 18.

BROOKS, ROELIF H., from rector, St. Thomas', N. Y. C., where he has served since 1926, to retirement and status as rector emeritus.

BURLESON, EDWARD W., from Redwood City, Calif., to Chehalis, Wash.

BUSH, EDWARD P., from rector, Christ Church, Eastville, Va., to rector, St. Luke's, Welington, Alexandria.

CONNOR, PATRICK F. L., vicar of St. Stephen's, Monett, Mo., and Shepherd of the Hills, Branson-Hollister, to Shepherd of the Hills, Branson-Hollister, as vicar. Shepherd of the Hills was organized a year ago in the Ozark resort area. Last May it was accepted into union with the West Missouri diocese.

GRIBBON, ROBERT B., from priest-in-charge of churches in Chillicothe, Brookfield and Trenton, Mo., to executive assistant to the Bishop of Easton and rector of St. Paul's, Trappe, Mo.

HICKS, R. LANSING, from Alexandria, Va., where he was visiting lecturer in Old Testament and New Testament at Virginia Theological Seminary, to 4 Mansfield St., New Haven 11, Conn., as of Aug. 1. Mr. Hicks was recently awarded the degree of Doctor of Theology in course by New York's Union Theological Seminary.

JERAULD, PHILIP E., ordained June 18, at Petersburg, Alaska, to All Saints' Church, Anchorage, Alaska.

LAYLOR, LEON N., from rector, Church of St. James the Less, Ashland, Va., to priest-in-charge, Church of the Advent, Annandale, Fairfax County.

MILLER, PERCY L., Archdeacon of Alton and formerly rector of Christ Church, Collinsville, Ill., is now rector of St. George's, Belleville, and is temporarily supplying Christ Church, Collinsville.

PARKER, PAUL E. (Deacon) is licensed to officiate in the Diocese of New York as vicar of St. John's, South Salem and St. Paul's, Lewisboro, as of July 1.

RUDDERHAM, JAMES F., a Canadian by birth, from headmaster, King's College School, Windsor, N. S., to rector, All Saints', Whitman, Mass., effective Aug. 1.

SHERMAN, FRANCIS W., from priest-in-charge, Holy Trinity Church, International Falls, Minn., to retirement with residence in Hinckley.

STIERWALD, GEORGE C., from rector, St. Stephen's, Goldsboro, N. C., to assistant at St. James', N. Y. C. He will do graduate work at Union Theological Seminary and with the Council for Clinical Training.

DAVIS, JAMES HERBERT, recently ordained, to Church of the Redeemer, Ansted, W. Va., as vicar.

GRIBBON, ROBERT B., of Chillicothe, Brookfield and Trenton, Mo., to St. Paul's Church, Trappe, Md., as rector, and executive assistant to the Bishop of Easton, effective Aug. 15.

HUGHES, THERON R., JR., priest-in-charge, Cathedral of St. John, Quincy, Ill., to St. Stephen's and St. Andrew's Churches, Peoria, Ill., as vicar, effective Aug. 1.

SCOTT, JOHN FRANK, rector, All Saints' Church, Pasadena, Calif., has been appointed a canon of St. Paul's Cathedral, Los Angeles.

Ordinations to Priesthood

BRAUN, HAROLD E., June 20, at St. Peter's Church, Lakewood, Ohio, by the Rt. Rev. Beverley D. Tucker, retired Bishop of Ohio.

LEWIS, CHARLES PENDLETON, June 19, at St. John's Church, Warehouse Point, Conn., by the Rt. Rev. Robert Hatch, Suffragan Bishop of Connecticut, acting for the Bishop of Connecticut.

PETERS, GEORGE ROWLAND, June 14, at Emmanuel Church, Staunton, Va., by the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

Depositions

FARNLOF, NORMAN CLIFFORD, in Philadelphia, Pa., by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

McCLAIN, JAMES WESLEY, in Springfield, Ill., by the Rt. Rev. Charles A. Clough, Bishop of Springfield.

MORRIS, ROBERT DARRELL, in Philadelphia, Pa., by the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania.

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Austin, Texas

The General Theological Seminary
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Nashotah, Wis.

School of Theology of the University of the South
Sewanee, Tenn.

Seabury-Western Theological Seminary
Evanston, Ill.

Virginia Theological Seminary
Alexandria, Va.

*"And ye shall pray for
a due supply of persons fitted
to serve God in the Ministry. . . ."*

Book of Common Prayer, p. 47.

Christian parents, parish clergy and school and college chaplains have a constant responsibility in opening the minds of promising young men to their possible vocation as priests of the Church. A continuous supply of the best is needed.

The seminaries stand ready to offer counsel about educational and other prerequisites.

Address the Dean of any seminary listed at right.

Remember that
thou keep holy
the Sabbath day
VI Commandment

Church Directory

LOS ANGELES, CAL.

CHURCHES
4976 W. Adams Blvd (near La Brea)
Rev. George Lyon Pratt, r
Rev. Frederick K. Belton, asst.
Sun 8 HC, 9:15 Family Eu & Ser, 11 MP & Ser;
Wed 7 & 10 HC

DENVER, COL.

ST. JOHN'S CATHEDRAL
Denver, Colorado
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
4th Sundays. Wkdays HC Wed 7:15, Thurs 10:30;
HD HC 10:30

WASHINGTON, D. C.

WASHINGTON CATHEDRAL
Mount Saint Alban
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (15 HC), Ev 4; Wkdays
HC 7:30; int 12; Ev 4. Open Daily 7 to 6

CHURCH OF THE ASCENSION & ST. AGNES
1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan, r
Sun HC 7:30, 10:00, 11; Daily HC 7; Sat C 4 to
5, 7:30 to 8:30
When in Washington visit this historic Anglo-
Catholic Parish.

MIAMI, FLA.

ST. STEPHEN'S—3439 Main Hwy.
Rev. W. O. Hanner & W. J. Bruninga
Sun 7, 8 & 10; HC Daily; C Sat 5-6, 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7, Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

BALTIMORE, MD.

THE CHURCH OF ST. MICHAEL & ALL ANGELS
20th and St. Paul Sts.
Rev. D. F. Fenn, D.D., r. Rev. Ira L. Fetterhoff, c
Sun Services 7:30, 9:30 and 11, also daily.
An outstanding choir of boys and men.

BOSTON, MASS.

ALL SAINTS', (Ashmont Station) Dorchester
Rev. Sewall Emerson, r
Sun 7:30; 9 (sung) 11 (low), Daily Eu 7, C Sat
5-6.

MARBLEHEAD, MASS.

ST. MICHAEL'S . . . built in 1714
Rev. David W. Norton Jr., r
Sun 8 HC; 11 HC 1st & 3rd Sun; MP 2nd & 4th

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
The Rev. J. Francis Sant, r
The Rev. William Baxter, Minister of Ed.
Sun 8, 9:30, 11. High School 4, Canterbury Club
7:15

DEER LODGE, MONTANA

ST. JAMES' CHURCH REV. ROBERT C. RUSACK
Between Yellowstone and Glacier Parks
Sun 8 & 11; Daily MP 8, EP 6; Wed HC 7:30;
Thurs & HD HC 10. Others as announced.

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC; 9:30 Sung Eu, 11 MP; Daily HC 7:30
exc Fri 9:30

Key—Light face type denotes AM, black
face PM; addr, address; anno, an-
nounced; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c,
curate; d, deacon; EP, Evening Prayer;
Eu, Eucharist; Ev, Evensong; ex, except;
HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int,
Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V,
Vespers; v, vicar; YPF, Young People
Fellowship.

NEW YORK CITY

NEW YORK CATHEDRAL
(St. John the Divine) 112th and Amsterdam
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser
11, 4, Wkdays HC 7:30 (also 10 Wed, and Cho HC
8:45 HD); MP 8:30; Ev 5:30
The daily offices are choral exc. Mon.

CALvary Rev. G. Clare Blackhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Avenue at 90th Street
Sun HC 8 & 9:30, Morning Service & Ser 11;
Tues & Hd HC 8:15; Thurs HC 8:15 & 12 N.
Daily MP 8.

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,
EP & addr 5

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkdays HC
Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

ST. IGNATIUS' 87th St. & West End Ave.
one block West of Broadway
Rev. W. F. Penny Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. Arthur L. Kinsolving, D.D., r
Rev. W. J. Chase
Sun 8 HC; 11 MP, Ser; HC Wed 7:45, Thurs 12

ST. MARY THE VIRGIN. Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 8, 9, 11 (High); Daily 7, 8, 9:30
(Wed) 12:10 (Fri); C Thu 4:30-5:30; Fri 12-1;
Sat 2-3, 4-5, 7:30-8:30.

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St., north of Radio City
Sun HC 8, 9, 11, 1st & 3rd S. MP 2nd, 4th, 5th S;
Daily HC 8:30; Thurs 11.
Noted for great reredos and windows. Boy
choir on vacation.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

ROCHESTER, N. Y.
ST. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B,
Sun Services 8, 9:30, 11; Fridays 7

UTICA, N. Y.
GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Ham Eu) 11, 6:30; Lit. daily 12:15;
MP & HC Wed, Thurs, Fri & HD; Healing Fri 12:30

NEW YORK CITY

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr. v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. William Wendt, p-in-c
Sun 8, 10, 8:30; Weekdays 8, 5:30

CHARLOTTE, N. C.

ST. PETER'S CHURCH North Tryon at Seventh St.
Summer Schedule
Sun HC 8; MP & Ser 11. Wed HC 10:30. Fri 7:30

MOREHEAD CITY, N. C.

ST. ANDREW'S 2007 Arendell St. Rev. E. Guthrie Brown, r
On U. S. Highway No. 70
Sun Ch S 9:30, MP & Ser 11 (HC 1st Sun),
HD HC 11. Air Conditioned.

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, asst.
Sun 8, 11, Evening, Weekday. Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., asst.
Sun 7:30, 9:30, 11. Daily HC 7:30

DENISON, TEXAS

ST. LUKE'S CHURCH 427 West Woodward St.
Rev. David A. Jones, B.D., r
Summer schedule Sun MP 7:30; Holy Eu 7:45;
Cho Eu & Ser 9:30. Nursery and Church School
classes through 4th grade daily as usual.

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East 1st South
Very Rev. Richard W. Rowland, Dean
Rev. Elvin R. Gallagher, Asst.
Sun HC 8, Family Eu 9:30, MP 11 (Cho Eu 1st
Sun); Weekday Eu Wed 7, Thurs & HD 10:30;
C by appt.

RICHMOND, VA.

ST. LUKE'S—on Routes 1 and 301
Sun Masses 7:30, 11, MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol
Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Services 8, 11, also Wed 8